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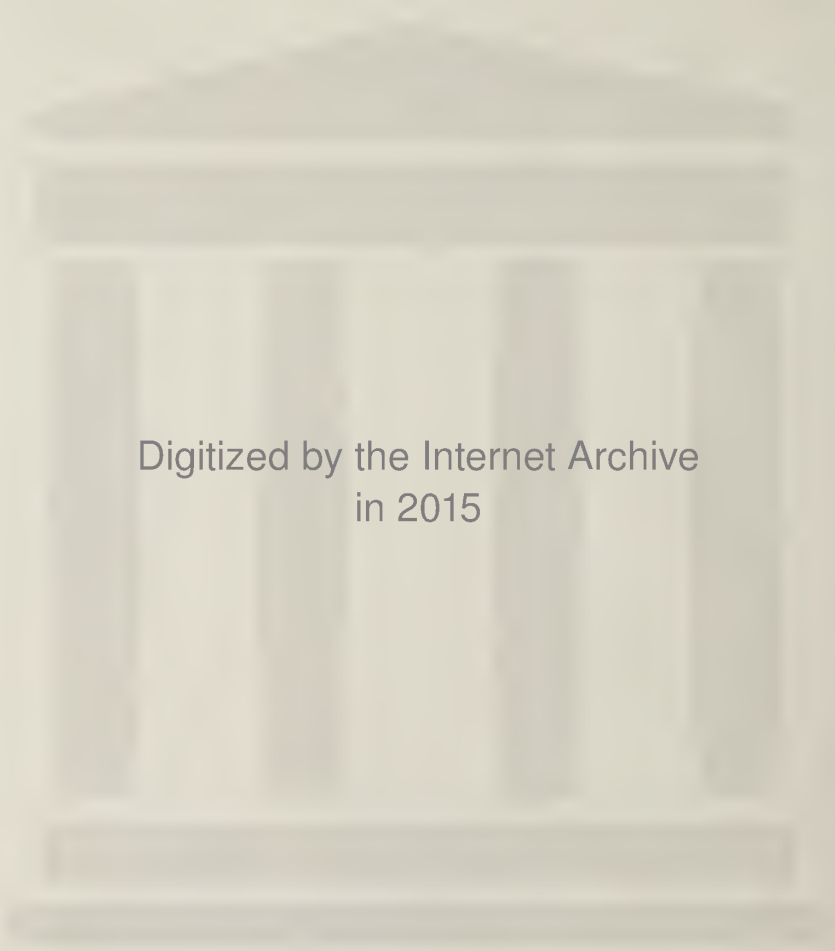
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CHRISTIAN WORK

THROUGHOUT THE WORLD.

VOL. I.—NOVEMBER 2ND, 1863.—NO. IX.

CHRISTIAN HOSPITALS IN CHINA.

BY DR. HOBSON, M.R.C.P.

[LATE OF CANTON].

It has always been considered a meritorious act in China to provide medical advice for the sick, especially during epidemics; but either from want of sufficient interest, or lack of principle, no permanent institution for their benefit has ever been instituted.

Hospitals, as Dr. Martyn of Bristol has properly observed, in his excellent pamphlet on the subject, "are essentially phenomena of the Christian æra." In tracing their origin, Dr. Martyn records the fact, "that from the foundation of ecclesiastical revenues under the Christian emperors, every bishop established a general hospital near his cathedral." "And the first actual hospital for the sick in England, of which he could find any record, was attached to the Cathedral of Canterbury in the year 1070." He further remarks, "that modern hospitals, or infirmaries, as they are familiar to us in the United Kingdom, have all been erected in the course of the last century and a half; of which there are no fewer than 253; accommodating about 21,000 persons, and costing about 30*l.* a-year per bed, with an annual revenue of 630,000*l.*" It is evident, therefore, that hospitals in past ages had a Christian origin; and those erected in later times, are surely to be traced to the same cause.

Without giving a history of their commencement in China, we cannot withhold the names of Rev. Dr. Morrison, Rev. Mr. Gutzlaff, Rev. Dr. Medhurst, and Drs. Colledge and Parker, who were mainly instrumental in commencing so excellent a scheme of Christian benevolence in Eastern Asia. It is unnecessary to say more about their origin, than that the great Missionary Societies one by one—the London Missionary Society taking the lead—have recognised the duty of not overlooking the bodily sufferings of men, especially where a kindly atten-

tion to them is found to remove strong national antipathies, and open up friendly intercourse between man and man, favourable to the diffusion of Christianity in heathen lands.

The hospitals now in operation in China, although they are not to be compared, as to size, appearance, capability, or efficiency, with the hospitals of this country, or the military and naval hospitals abroad, which have ample means at their disposal—yet considering the good influence they are exerting upon some 100,000 persons a-year, saying nothing of their collateral benefits (which are not small) upon society, and missionary operations generally, in that country; they seem to me not unworthy of a record in the admirable monthly epitome of CHRISTIAN WORK THROUGHOUT THE WORLD.

I propose, therefore, to give a short digest of five of these institutions, whose reports are before me (want of space forbidding me to refer to others of which no annual report is given); and I hope, with care, to furnish that kind of information that will be interesting to the general reader; medical and surgical detail will, as much as possible, be omitted. I cannot, however, pass on to them, without first referring to a remark by a distinguished Deputy Inspector-General of Hospitals, in an ably got up work, well reviewed by several periodicals, entitled, "China, in a Medical Point of View." This gentleman says, in the few remarks he has made upon the subject of native hospitals: "I am convinced that the establishment of hospitals for the treatment of the sick in China, as a means of converting the natives of that country to Christianity, is not calculated to be successful. By means of our surgery, as by the introduction of any of our other sciences, we pave the way for the introduction of our philo-

sophy and religion; but to endeavour to bring about the conversion of a native while he is helpless, prostrated by disease or accident, for the treatment of which alone he considers that he was brought to the hospital, looks in his eyes, and to those of his countrymen, very much like taking an advantage of him." To meet this plausible objection, which in the eyes of some seems to have much weight, I merely state, that the natives know perfectly well by this time the character of the institutions to which they come to be cured of their diseases. They know that in some way they are connected with a Christian object; and the published rules require observance of and decorum during the public worship of God; and the same of the in-patients, when able to attend at morning and evening prayer. To every one a tract, or portion of the Scriptures, is given, with judicious Christian counsel by a missionary, or an experienced native assistant. There are no rude and repulsive efforts put forth at any time, to oppose the prejudices of the heathen mind; but all that is kind in manner, open and free in conduct, and courteous in behaviour, are carefully observed, in order to leave a favourable impression upon a people who are noted for their suspiciousness and dislike of all foreign innovation; and yet with all their antipathies against foreigners, and the Christian religion especially, they have come in great numbers, for more than twenty years, to avail themselves of the benefits which these institutions afford; they bring, besides, their provisions and bedding; and with extraordinary confidence put themselves under the care of the foreign physician and surgeons who conduct these hospitals—submit patiently to severe operations, and take the medicine prescribed with surprising faith in its efficacy; and to the physician acquainted with their language and customs, they manifest respect and gratitude; fully as much, if not more, than is usually exhibited by our hospital patients in England; who too often accept the favour conferred upon them, more as a right than a real charity of the benevolent public and hospital staff. How, then, can the remark be true, that the Chinese regard the treatment received in these hospitals "very much like taking an advantage of them" while in a helpless state! The fact is, there is no foundation for such an insinuation as this; and I am sure every Christian missionary in China would repudiate the idea with scorn. The hospitals are designed, not only in name, but in reality, to be Christian hospitals—a refuge for the afflicted, and a source of benefit to all applicants; and as hospitals in England would properly be considered criminally incomplete without the attending chaplain and the Christian visitor; so, in like manner, the hospitals in China would be still more unworthy of their connection with the Christian Church in England, America, and Germany, if the numerous patients who resort to them were to hear nothing of the principles and teachings of Christianity; and whether it is the Christian physician

who heals them, or the well-informed missionary who speaks to them, it is felt to be a bounden duty, without using the slightest coercion, or unworthy attempts to proselytize, to simply put before the patients the great truths of the Gospel, and afford every facility to the right understanding of them.

I will now briefly refer to five hospitals that furnish an annual report to the subscribers, chiefly the mercantile community in China, who generously defray their incidental expenses.

Peking, the metropolis of the Chinese Empire, has, since the late war, been opened to direct official intercourse. Merchants and missionaries are not at present permitted to reside there, but there could be no objection to a hospital, and it was accordingly opened by one eminently fitted for the purpose, in October, 1861. Dr. Lockhart's report shows how well it has been appreciated by the Tartars and Chinese of that great city. 22,000 cases have been attended to from the above date to December, 1862. All classes, rich and poor, high and low, together with natives of Manchuria, Corea, and Thibet, passing to and fro, have applied for medical relief in large numbers each receiving day. Tartar women, who do not bind their feet as the Chinese do, and who are allied more to the European type than the pure Orientals, seemed particularly ready to obtain foreign medical aid. Numerous surgical operations were performed for cataract, cancer, tumours, &c., with the usual good result; and much relief given in epidemics of cholera, jaundice, and small-pox. The latter commits great ravages, being increased rather than diminished by inoculation. Vaccination has been introduced. Cholera abounds most in July and August, the hottest months; and if the dead were not soon coffined and taken beyond the walls, it would be still more fatal. Native treatment by acupuncture, and preparations of arsenic and mercury in small doses, seems, as might be expected, very inefficacious in that disease. Sanitary measures are utterly disregarded, especially in the proximity of the city gates, and there cholera is most prevalent. The Chinese city is in a far more filthy state than the Tartar; a wall fourteen miles in circumference surrounds the whole, but a middle wall of partition divides the city into two. The Tartars occupy the north part, the Chinese the south. Ague and dysentery are rarely seen, but diseases of the chest, especially inflammatory affections, and pulmonary consumption, are much more common than in the south of China, where croup, diphtheria, hooping-cough, congestions of the lungs, pneumonia, are almost unknown. This is probably accounted for by the extreme varieties of climate, varying from five degrees in winter to 100 degrees Fahrenheit in summer. The winter months are very dry, there being little snow or rain; but the nights are bitterly cold from the strong penetrating winds from Siberia and Tartary. In the summer months it is often extremely hot, but the soil is sandy, and the air dry, attempered by refreshing rains, which rapidly change a desert into a fruitful

plain. The climate as a whole is felt to be invigorating; some Europeans who have gone there in a weak state have gained strength; and the natives appear more vigorous than in the south. They make up for the loss of fire-places by burning in their bed-rooms smokeless anthracite coal, or sleeping near or over hot stoves, being ignorant of the effects of gaseous emanations; there is consequently frequent insensibility, and other cerebral affections. Paralysis in various forms is distressingly frequent, brought on by habits of dissipation, opium-smoking, and undue competition for literary honours. It is grievous to hear that asylums are wanted for the insane. This malady is rare in the south of China, but the treatment is the same. The poor creatures are fastened by chains to blocks of stone, and if violent, the hands are tied by cords to keep them from mischief: but we must rather pity than find fault. The improved treatment of the insane in Europe is quite of modern date. Diseases of the eye, as we expected to hear, are very prevalent, partly from the climate, and partly from the want of skill in the native doctors to cure them. It is a pleasure to record the existence and active operation of an institution of this character. The Official representatives of all the great nations, will doubtless gradually remove the restrictions to a freer intercourse with Peking and her people. It is, however, a great step gained to have a Christian hospital established there, and we may hope and pray that its influence will extend more and more to the glory of God and the best interests of the Chinese. Numerous copies of the Scriptures and Christian tracts have been given to the patients, and of late religious services have been held in the hall of the hospital. Handsome donations have been made to meet the necessary expenses of medicines, furniture, wages, and repairs, &c., by H. E. Sir F. Bruce, Admiral Sir James Hope, two merchants formerly of Shanghai, Messrs. Webb and Brown, and others.

Dr. Stewart, of the Propagation Society, has just arrived, and been kindly received by the British minister; and Dr. Dudgeon is now on his way to join Dr. Lockhart of the London Missionary Society.

The Chinese hospital at Shanghai, under the care of Dr. Henderson, has been rebuilt, and can comfortably accommodate thirty in-patients, and the receiving-hall 300 out-patients. It was originated and conducted for several years by my friend Lockhart, and on his return to England it came under the charge of the writer of these pages, who was forced by the war to vacate the hospital at Canton. The annual report before me is the sixteenth, and has been highly commended by the editor of the *Medical Gazette*. It chiefly consists of cases in medicine and surgery, which are usually only interesting to the medical man. I need therefore but briefly remark, that the institution is in a flourishing state; and, since the settlement has become the great resort, during the rebellion, of terror-stricken homeless Chinese, it has been even in more request

than formerly, and the way in which the sick and wounded have been received and treated, must have added to its celebrity and usefulness. The aggregate attendance for the year was 33,000. The men being about double that of women, and I suppose includes old patients as well as new, the number being too great to discriminate one from the other. Those received as in-patients were 204, none being admitted the earlier part of the year, during the absence of Dr. Henderson in England. Dr. H. says, "A better field for watching the progress of different diseases and the effects of remedies, could not be found; while the patients, on the whole, are docile and submissive, as a rule, to whatever is necessary to be done." Owing to the disturbed state of affairs, wounds, bruises, and fractures were unusually frequent. Catarrhal ophthalmia and its sequelæ are also very common; and relief has been afforded to large numbers by surgical operations. Typhoid fever has prevailed, and this summer there has been a large mortality from cholera and other diseases of the zymotic class, of which we shall have more particulars in a subsequent report. Chin-foo, a native assistant, continues to give much satisfaction, and is quite capable of taking charge of a dispensary, and performing minor operations in surgery. Much good has been done by healing the sick, and to the Christian reader, who longs to hear of men everywhere receiving the truth as it is in Christ Jesus, it is at least satisfactory to learn that there is no obstacle there to fully making it known; and that under the teaching of the Rev. William Muirhead and others, there is reason to hope that the profound apathy of the Chinese will give place to a warmer interest in the all-important truths of Christianity. Shanghai is a great emporium of trade, both foreign and native; and with a hospital of this kind in active operation in such a locality, we are justified in expecting great things from its influence upon Shanghai and the surrounding neighbourhood. May the Lord make it as a light in a dark place.

The hospital is in the hands of trustees, and is supported by a good committee, and the mercantile Firms of all nations. The medical missionary resides in a house adjoining, belonging to the London Missionary Society; and at the printing-office in the same compound were deposited in 1857-58, the wood blocks of works on medicine, surgery, physiology, &c., from which many thousand copies have been printed, both before and since, and widely distributed. They have met with singular acceptance by all classes, and have been republished by Chinese and Japanese officials to a large extent. It is hoped they will lay the foundation of a new order of things in the study and practice of medicine both in China and Japan.*

* Dr. Porter Smith has recently been appointed by the Wesleyan Missionary Society to join the Rev. Josiah Cox to establish a Mission at the large and inland Emporium at Han-Kow, beyond Nan King. A Christian hospital at such an important place is much needed, and

The Chinese hospital at Amoy is now an institution well known, and cordially supported by the foreign residents and the native population of that island, which is in close contiguity to the mainland of Fuh-Keen. It is under the care of Dr. Carnegie, who is in connection with the English Presbyterian Church. The committee of the hospital are "very sensible of the value of Dr. Carnegie's services, and by means of his gratuitous efforts the hospital has been enabled to maintain its character, not merely and simply as a philanthropic, but as a Christian institution." The average attendance on dispensing days is not large, nor is the tabular list of diseases treated in the hospital large, as compared with other places which have a much greater population. But there have always been care and attention bestowed upon those who do apply for medical or surgical relief. It is also pleasing to find in the management of this small but excellent institution, the greatest harmony prevailing among the representatives of different societies both of England and America, who continue to keep up religious services in the hospital during the attendance of the patients on dispensing days. The work is so thoroughly well done, both in a medical and missionary point of view, that we naturally expect to see evident marks of the Divine blessing, and we are not disappointed. Patients have gone out from the Bethesda to tell their kindred and friends in their different hamlets and villages the good things the Lord has done for them, and have induced many to renounce idolatry, and serve the only living and true God. The missionaries themselves also meet with a hearty welcome in near and distant places, from their known connexion with the hospital. This is just what it ought to be; and though it exists in the other ports where hospitals are established, it is more marked there from the demonstrative character of the people, and the unity of heart and action which distinguish the religious community of that place, whether they are foreigners or natives. The heathen doubtless are constrained to say, "See how these Christians love one another!" The Revs. J. Stronach, Wm. Burns, E. Doty, C. Douglas, W. Lea, and others, have been blessed in doing a great work there. I mention these because they are most familiar to us, but other honoured names of the past and present, perhaps overlooked by man, are remembered of God. Whatever may be the cause, the Amoy mission has been more successful as to decided results than any other that I am acquainted with in China; and it is gratifying to find that healing the sick has proved, directly and indirectly, a valuable aid to missionary work, on the testimony of the Committee who have prepared the report. Dr. Carnegie has also an excellent medical assistant in the person of Lam San, who shows considerable aptitude in acquiring both medical and surgical knowledge, and has been

sent on occasional visits to the mission stations on the mainland, in the capacity of a native medical missionary. It is of course gratifying to the writer to learn that this promising young man had his attention first drawn to the study of medicine by the careful reading of the treatises on medicine prepared specially for such cases. The number of patients registered during the year has been 1356, total attendance 5160, average attendance 35, indoor patients 728. Of these, a tabular list shows a large number were opium-smokers, a vice very prevalent there; next, diseases of the mouth and digestive apparatus, skin, lungs, and other organs, arranged numerically. The greater number of surgical operations have been as usual chiefly on the eye. The Fuh-Keen people eschew surgery, and seem in this respect more timid than their neighbours. The permanent cure of opium-smokers has hitherto proved, in this and other places, very unsatisfactory. Dr. Maxwell, in connexion with the English Presbyterian Society, has lately given up bright prospects in this country to join the Amoy mission; and associated with Mr. Burns, will (D.V.) soon visit the large island of Formosa, which is at present almost unknown to us, and probably establish a hospital there.

In Canton there have been for many years past two hospitals in active working condition; one was conducted by Dr. Parker, of the States of America, and the other by the writer of this paper, who, after many years' service, was obliged, from broken state of health, to return to Europe. The former was burnt to the ground in common with the Foreign factories by the Chinese, and the latter would have met the same fate in the western suburbs, but was preserved by the good-will of the people, and the orders of the British admiral, Sir Michael Seymour, who thought it right in retaliation, to destroy much property on the river side, both above and below the factories. It is pleasing to record the fact, that for three months previous to this, pending general hostilities, the influential families in the neighbourhood took care of the house and the property left there, that they should not suffer damage or loss; and all was kept in a perfect state of preservation for that period. In the general exasperation towards the English, a sudden and entire demolition of the building might have been expected. Since peace has been restored, the hospital has been fitted up afresh, and for a time was under the medical care of Dr. Wong, the first Chinese who ever graduated as M.D. in Europe; and subsequently under Dr. Carmichael's care, the Revs. Messrs. Chalmers and Turner attending to the religious department. This hospital, as to capacity, is the largest that has as yet been established. It has accommodated 130 persons, 80 was the usual number. Dr. Carmichael's report shows that 600 have been taken in during the past year, and that the number of out-patients was nearly 18,000. There has been as heretofore a large amount of operative surgery for removal of tumours, vesical calculus, diseased joints, stricture, ascites,

will be of great use to the Protestant Mission commenced there by the Revs. Messrs. John, Wilson, Cox, and others.

cataract, gun-shot wounds, &c., which was followed by the usual success which attends operations on the Chinese. Chloroform has been used from the first with great advantage to the suffering patients; and so great are the restorative powers of nature with them, that lacerated and confused wounds of the most formidable character, will, under a surgeon's care, heal up in a marvellous manner, and compound fractures of the very worst kind, by careful management, will re-unite, and do well. Time, patience, and skill, work wonderful cures in China: but there are diseases which no art can cure, and one of these is Asiatic leprosy. There is no mention of its existence in Peking and other northern parts, but it is often seen in the southern provinces. The cases are not admissible as in-patients, as all the others would instantly remove, from the supposed danger of infection. Lepers, therefore, are outcasts of society, and as of old, are feared by all and pitied by none. This and that remedy has been tried, but hitherto no effectual treatment has been discovered.

Dr. Carnichael has admitted a few opium-smokers; and as he gets to know them better, he will modify his opinion that opium-smoking is neither productive of actual disease nor fatal to life. It is certainly much less so than one could expect; but will those who think the effects small, dare to contract the habit in their own persons? Woe to them and their families where this habit prevails; it not only brings poverty, but enfeebles the mind, enslaves the body, and demoralises the whole man. Disease and death follow sooner or later, according to the means left to provide the necessary daily supply of opium. It holds a man in such a tenacious grasp that chains and bonds are light compared with it.

This place in years past has, by the blessing of God, been a most useful institution. It was never more successful than at the very time that war broke out in 1856; and it was not a little disappointing to see the labours of years thus suddenly suspended. It has had a chequered history since, but it is satisfactory to receive so favourable a report of its progress. A long list of donations meets its incidental expenses, and there is a goodly balance on hand; the London Missionary Society provides the rest. May the Lord smile upon it, bless those who conduct it, prosper those who support it, and as it has been preserved when in the midst of the greatest danger, so now, in the times of peace, may the benevolent and Christian objects it has in view be fully attained, to the glory of God and the good of suffering humanity in that populous city.

Dr. Kerr, of the Presbyterian Board of America (in connection also with the Medical Missionary Society, which is localised chiefly in Canton), has now conducted for several years the hospital in the eastern suburbs; and he labours most assiduously to carry out the work he has undertaken to do. The Rev. C. F. Preston and the Rev. Dr. Happer are associated with him. Upwards of 22,000 patients have been under his care during the past year; 275 were in-patients. Officers of Go-

vernment, and persons from various parts of the province, have been thankful to receive benefits from his hand. A scholar of eighty was successfully couched for cataract, and succeeded after this in taking a high literary degree, much to the surprise of his friends and delight to himself. A native physician, Dr. Tsae, sent his compliments to Dr. Kerr, and in a note said, "I am aware, from having read 'Hobson's Physiology,' that your benevolent country has a mode of healing called transfusion of blood, if this could be done (in the case mentioned, his sons being willing to furnish the blood), the sons, without sustaining any injury, may be the means of restoring their father to life, their blood being like his, would be the best to be used." An unfavourable reply was returned, but it shows that a spirit of inquiry is abroad, which is hopeful for future progress.

In neither of these reports cholera, fever, nor any epidemics are mentioned. Small-pox doubtless exists as heretofore, but by this time it might have been well nigh extirpated, if the same zeal and purity of motive had influenced the native vaccinators, as did the late Dr. Pearson, who introduced vaccination into Canton more than forty years ago. The Government has never taken any interest in encouraging it,—so great a blessing as this would have proved to China;—and the native doctors care little for the purity of the lymph, so that they can manage to secure a fee from those vaccinated. Dr. Kerr properly deplores this, and also the lamentable effects of opium-smoking, and another vice that is too common all over the world, not only for the misery and disease that it entails on individuals, but upon their posterity.

Kwan A-to assists in doing a part of the operations. He and some others, formerly taught in these hospitals, are quite capable for operating in cataract, and many other diseases, very successfully.

It is very desirable that, in every place, young intelligent Chinese should be regularly trained to a competent knowledge of ophthalmic diseases, and other branches of the medical art, as opportunity offers; it requires of course a good knowledge of the language, but such every medical missionary should possess, to be eminently useful in China.

Subscriptions, both from foreign merchants and the Chinese, have been numerous, with a large balance on hand.

Diseases most abound in the south of China in the summer months, from May to October. The winter months (just the opposite of ours in this respect) are remarkably fine, with scarcely a cloud in the sky, and disease is accordingly and correspondingly less. In no part of China has scarlet fever appeared, while in Europe it is the most dreaded of diseases, and very fatal to our young people.

With these remarks I bring this communication to a close. If it shall in any way interest the readers of CHRISTIAN WORK, and strengthen the

hands of those who engage in it in China, and throughout the world, the chief object for which it has been prepared will be answered. I have no desire to laud medical missions (as they are called), but what Christian hospitals are doing in China, this short and imperfect sketch will in some degree serve to show. They are chiefly interesting, and I think deservedly so, in the eyes of the Christian public, as their *twofold* object is faithfully carried out. In a medical point of view I consider they have been a great success; and as forming a part of a great Christian enterprise, they are not only worthy of continued encouragement, but when well sustained and efficiently conducted, afford the greatest facilities for the faithful and successful preaching of the blessed Gospel; and though there

have not been so many "conversions" as some think they have a right to expect, yet the amount of Christian knowledge that has been diffused through their influence year by year, is very considerable; and there will be, I believe, a proportionate amount of spiritual success following it; but if not, the faithful and diligent servant of God shall not lose his reward. Whilst writing the above, the announcement of the death of my valued friend, Dr. Coldstream, and the warmest supporter of this scheme of Christian benevolence, in his official character as the honorary secretary of the Edinburgh Medical Missionary Society, gives a practical lesson to us all—work while it is day.

CHELTENHAM, October, 1863.

IMPRESSIONS OF AN EYE-WITNESS AMONG THE WALDENSES IN ITALY.

V. THE FLORENCE COLLEGE AND THE PROSPECTS OF THE WALDENSIAN MISSION IN ITALY.

WHEN, at the close of the Middle Ages, Florence, under the Medici, was conspicuous among the cities of Italy—like Athens, under Pericles, among the States of Greece—it was little surmised that this famous city would ever be the centre of a sphere of labour which, carried on by a handful of poor mountaineers, would have no other aim than to overthrow the papal seat by the power of the Gospel. Still less could anybody foresee that the palace of the celebrated and powerful family of the Salviati, which numbered more than one cardinal among its ancestors, would be the head-quarters of the little but noble army which, not with carnal but spiritual weapons, was to wage war with the decrepit Goliath. Yet what men deemed impossible God has brought about. When standing at the splendid Ponte della Santa Trinità, whose three marble arches span the Arno, you may admire the statues that adorn that superb bridge, and you may marvel at the elegant suspension-bridges which, at a few hundred yards' distance, reflect their crescent-like forms in the waters of the crystalline river beneath; but if you want to see something more interesting and more valuable still, cross the bridge towards the south, walk up the opposite Via del Serraglio, and pay a visit to the Palazzo Salviati. You cannot help wondering that there should be such a thing as a palace in such a narrow ugly street, which evidently belongs to the outskirts of the town, nor do you receive any impression that makes you think of a king, a duke, or a cardinal, when looking up to the high, almost windowless wall that forms the front of the building. But after having entered the rather narrow passage and proceeded towards the inner court, round which the various apartments of the spacious edifice are grouped, you find yourself in the midst of a cluster of buildings whose massive structure and grand style of architecture proclaim the nobility, wealth, and power of their former owners.

This is the Theological School of the Waldenses. No sooner was Tuscany, by the united force of the French and Piedmontese armies, freed from the thralldom of its despotic and priest-ridden duke, than the Waldensian Committee for Evangelisation saw that the time had come for the realisation of a desire often expressed by their friend, General Beckwith, and cordially promoted by all who regarded the Waldensian Church as the salt of Italy. Florence, the central town of the peninsula, the focus of the light which science and art spread over the kingdom, the place of meeting for foreign as well as for native scholars and geniuses, and the lawgiver of the Italian language and pronunciation—Florence must be the place where the future teachers and preachers of Italy will be trained for their holy and important calling. Among those who took this warmly to heart was Dr. Stewart, of Leghorn. The Palazzo Salviati was for sale. Its spacious rooms offered plenty of accommodation, not only for a college, but for a church, a school-room, and a printing-office. The amount of money required for the purchase and the filling up of the premises, however, far exceeded the means which the committee could dispose of. Four thousand pounds were at least required. This large sum seemed to rise like an impassable mountain before the eyes of the poor Waldenses. But what mountain is so high that faith and love cannot remove it? Dr. Stewart put that wonderful telegraph to work which communicates with the hearts of men, and soon sums poured in from Great Britain and America, which enabled the poor "heretics of the valleys" to take possession of the mansion of the cardinals.

Lux lucet in tenebris—"The light shineth in darkness." This is the old inscription on the seal of the college, which represents a shining candle, encircled by seven stars and based upon the Bible. Under the impression of the great truths symbolised by

these figures, Mr. Revel and Mr. Geymonat, ministers of the Waldeusian Church, entered the Palazzo, henceforth to inhabit it, with the young men who were to be committed to their care and teaching. Eight students, who obtained their preparatory education at the College of La Tour, at present occupy some of the numerous and spacious rooms of the college. Dogmatic theology, ecclesiastical history, the exegesis of the Old and New Testament, the history of doctrines, are among the branches of theology taught. Daily visits among the members of the Church, combined with special exercises under the guidance of the two professors, enable them to learn to speak and write the language correctly. An excellent opportunity for linguistic exercises is afforded by the printing-office, which occupies two large apartments on the ground-floor of the premises. The presses and types were formerly used by Mr. Meille, at Turin, for the publication of his monthly journal, the *Buona Novella*; but on the cessation of that periodical and the establishment of the theological school at Florence, the whole printing apparatus was transferred to the latter town. Then was added a new printing-press, which, in commemoration of Bishop Claudius, of Turin, whom the Waldenses claim as one of their ecclesiastical fathers, was called *Typographia Claudiana*. The students here find plenty of opportunity for studying the language by correcting proofs and arranging manuscripts for the press. As an evidence of the importance of this printing-office, it may be stated, that the American Bible Society has favoured it with the printing of a new stereotype edition of the Bible of Diodati, in grand octavo, at the Society's expense.

The establishment of this Waldensian College at Florence is an event which deserves our warmest sympathy. It is, in my opinion, the very thing that was required for carrying on the evangelising of Italy with energy and upon a large scale. I do not in the least wish to undervalue the importance of the missionary labours of individual preachers, as Mazarella, De Sanctis, Guiciardini, Gavazzi, and others. I believe that their work is highly important in its own place. There are things to be done in the kingdom of God which can better be done by individual men than by united bodies. There are also servants of God who, from the peculiarity of their character, or from idiosyncratic causes, or from certain habits of thinking and acting which have become essential to them, require a sphere of labour for themselves, where they may effect much good, which they would not be able to do if placed under the control of others, or subjected to regulations not of their own devising. To find fault with their single-handed way of labouring is following the bad example of John the Apostle, when he forbade a man to cast out devils in Christ's name because he had not joined the band of Christ's disciples (Mark ix. 38). Nor is it wrong to show Italy that the unity of Protestantism is something different from and far superior to the mechanical uniformity of

the Popish Church. The idea of reforming the whole of Italy, that is, twenty millions of people, through the instrumentality of one corporate body, is absurd and monstrous, as well as un-protestant and un-evangelical. Let us leave to Rome the glory—if glory it be—of being able to point to a hundred millions of people, all members of one huge denomination. We know how that marvellous unity was brought about when, for instance, we look at Charlemagne, who, sword in hand, forced the Saxons to plunge into the Rhine. They went in as heathen, and, swimming across, came out at the opposite shore as baptised Christians. Certainly this was a fair specimen of denominational proselytism. But we who have received the Gospel want something better. We want to show that we have learnt from the Holy Spirit how to love one another as servants of one and the same Master, and at the same time to respect each other's liberty in carrying out His work, according to individual opinion and conscience.

There are things to be done in the kingdom of God, which can better be done by a body of Christians than by one man. The providing a large country like Italy with a number of Gospel preachers, which may in some measure be in proportion to the number of its inhabitants, is a great work which requires the co-operation of many forces. There are many Christian young men who have a desire to proclaim the glad tidings to the people, but who require instruction and training. It is no use to tell them to go forth on their own responsibility, and to depend upon the training and instruction which the Holy Spirit may impart to them in some immediate and mysterious way. This may do for such persons as have attained a certain degree of independence and self-control, but it is utterly unsuitable to others. The natural bent of their character makes them wish for association with those whose experience may teach, whose counsel may guide, whose fellowship may countenance them. Place them alone in the midst of an ignorant and superstitious population, to work their own way, to fight their own battle,—and they will be wretched. Take them into your institution, give to them out of the store of your knowledge and experience, help them to choose that sphere of labour which best suits them, spare them the trouble of entangling themselves with the affairs of *this* life, and sustain them with your advice and direction, and they will do their work cheerfully. This method of labouring in the Lord's vineyard seems less spiritual than that of those who labour—unguided by men, but its effects show that in many cases it is the most truly spiritual. Ignorance only can assert that the Spirit of God ceases to act as a Spirit if working through the instrumentality of public bodies. When the Spirit said to Philip, "Go near and join thyself to this chariot" (Acts viii. 29), there could be no doubt that the deacon went under immediate guidance. Some years later Paul and Barnabas travelled to

Jerusalem by the decision of the brethren at Antioch (Acts xv. 2). Have we any right to say that the nature of their mission was less spiritual than that of Philip's?

Protestants may differ in opinion as to the *best* way of evangelising Italy, but all Protestants should agree that the way which the Waldenses have adopted is at least a *good* one. The foundation of the college at Florence is a gratifying token of spiritual life among the Waldenses. It evinces their faith in the truth of the Gospel, their love towards their Saviour, and their charity towards their ignorant and erring fellow-countrymen. But if the college is to accomplish its purpose, it must be well supported by Christian liberality. As matters are now, it is scarcely able to do more than to pour a drop into the empty cup of Italy. It stands to reason that only two professors, however active and able, cannot be equal to the amount of work which a well-organised theological school demands. But the two professors have (besides their college work) a large amount of labour. Mr. Revel has the chief direction of the mission throughout Italy: Mr. Geymonat has the pastoral care of a church of 150 communicants, and has regularly to preach to an audience of about 300 people, who every Sunday assemble at the handsome and spacious church in the Palazzo Salviati. It is true, a co-pastor has recently joined him; but then, there is the printing-office, and there are the day schools for boys and girls, and there are the missionary labours in the vicinity of the town. It requires no argument to show that such an amount of labour must interfere with the course of teaching at the college. This perhaps may account for the fact, that some of the Waldenses still continue to send their sons to the colleges at Geneva or Lausanne. Of course the Florence college, in its present condition, cannot possibly stand comparison with academies where almost every branch of science is taught by a special professor. Yet such an academy the college ought to be, if it is to fulfil its important work. If Great Britain and America, which have brought the college into existence, do not enlarge its sphere, it is to be feared, humanly speaking, that this important but tender plant will have a lingering life, from want of sufficient fostering and care.

There are needed, however, able Christian agents, even more than money. Mr. Revel was, in my opinion, right, when he said to me: "The whole Protestant Church of Europe and America ought to consider Italy as a field for common missionary operations." I was glad to hear this view expressed by the director of the Waldensian committee for evangelisation. It evinced the absence of anything like a spirit of narrowness, which approves of no labour except performed by itself. Indeed, I found that it was the unanimous desire of all the Waldensian ministers and evangelists that labourers should be sent from the various Protestant Churches or Missionary Societies, to carry the Gospel to the people of Italy. The Waldensian clergymen are

fully conscious that their Church is not in a condition to provide Italy with the desirable number of preachers. The great bulk of the Waldensian people are small farmers, artisans, and shepherds. There are comparatively very few among their young men whose education and accomplishments exceed those of lower middle-class training. Those few whose intelligent look, gentleman-like appearance, and refined manners, indicate a disposition and talent for something more than tilling the soil and feeding sheep, are almost all wanted for the churches in the valleys themselves. Now it is quite true that a Church even of peasants and shepherds may, under God's blessing, regenerate the whole world, by the Gospel. The first Christian churches from which the light of God was spread that dispelled the dark mists of heathenism from Europe, did not consist of members of a much higher class. But those churches were possessed of a freshness of life and of spiritual gifts, which the Waldensian Church cannot, in the same measure, expect. Perpetual oppression, systematic isolation, and continual poverty, have brought down those good people to a low state even of spiritual development. Nor has the spirit of rationalism and scepticism that pervaded many pulpits a quarter of a century ago, failed to contribute towards quenching the Pentecostal flame in many hearts. Thanks to God, a better spirit now permeates the Waldensian ministers and elders, but it will take a long time before the Waldensian Church will have attained such a degree of spiritual power and real social position as will enable it to furnish Italy with the required number of able, well instructed, and sufficiently accomplished preachers.

It was thought that a considerable supply might be obtained from converted Roman Catholic priests, but this expectation has not been realised hitherto. Not only are the conversions few, but of the converted priests by far the greater portion prove unfit for the work of evangelisation, in the Protestant spirit. The system of theological training at the Roman Catholic colleges and convents is so thoroughly conducted according to the old scholastic forms of thinking, that the most simple logic is quite unintelligible to many pupils of these institutions. They seem not to be able to catch the meaning of a simple truth until they have turned it into a syllogism. It sounds incredible, but I was assured by one of the professors of the college at La Tour, that almost all experiments to train converted priests for the Waldensian mission had failed. Indeed little can be expected from men who, for instance, are not able to perceive that love to enemies becomes us as Christians, unless it is put in this form:

Major. God loves his enemies.

Minor. It becomes us to try to love as God loves.

Conclusio. Ergo, it becomes us to love our enemies.

It was by the means of a syllogism that a monk the other day argued with the prior of his convent

that it was his duty to marry. The syllogism was in this form :

FIRST SYLLOGISM.

Major. It is a Christian's duty to love his wife.

Minor. I am a Christian.

Conclusio. Ergo, it is my duty to love my wife.

SECOND SYLLOGISM.

Major. It is my duty to love my wife (proved by the first syllogism.)

Minor. I have no wife.

Conclusio. Ergo, it is my duty to take one.

The prior was unable to find out where the fault of the reasoning lay, and the monk one day went off to carry out the conclusion of his second syllogism. We cannot help smiling at this futile and frivolous way of conversing between reasonable human beings, but it at the same time opens up to our view the sad state of bondage in which the Romish Church keeps fettered even the very thoughts of its clergy. By means of such syllogisms and sophisms, the Jesuits can make their pupils believe just what they like; and when once the human mind has become accustomed to the habit of casting its thoughts in such syllogistic moulds, it seems that it loses all its power of free thinking, just as the Indian fakir loses his power of stretching out his arms after having been accustomed for years to keep his hands folded above his head.

I believe that Professor Revel was right in saying that Italy is looking to Protestant Europe for teachers and preachers. And should Protestant Europe take this hint to heart, the college at Florence will be invaluable for the purpose. Of course, the language offers a great difficulty; but, according to Professor Revel's assurance, it is not so great as it is generally thought. It is true that foreigners seldom attain to that perfection of pronunciation which characterises the well-bred native of Florence; but that perfection is not required. It appears that the Italians are accustomed to make a distinction between a literary and religious style. Critical as they are as to the former, they make a fair allowance for the latter. Besides, there are so many dialects, that a slight foreign accent may easily pass for a native one. Mr. Revel alluded to a Scotch preacher somewhere in the north of Piedmont and to a German at Florence, who preached in Italian to crowds of people with the utmost success. "Only send us well-educated and truly godly young men," he said, "and we will, with the aid of God, enable them to become a blessing to Italy."

The importance of well-instructed preachers for the Italian Mission was especially clear to me when I had the pleasure of making the acquaintance of the Waldensian Evangelist at Milan, Mr. Turin. As he has only recently come to this town, his missionary labours there are only beginning. A very plain hired room, not capable of containing more than 150 to 200 hearers, is his humble chapel. A licensed schoolmaster assists him in carrying the knowledge of the Gospel to the children, of whom

he has assembled about thirty in his school. Thus while Milan promises to become the centre of a good work throughout Lombardy, Mr. Turin has also directed much of his attention to Pavia, which by rail is only a short distance from Milan. Pavia is to Lombardy what Florence is to Tuscany. Its venerable university, one of the oldest of Italy and a gift of Charlemagne, still attracts between 1500 and 2000 students every year. Mr. Turin was so successful as to find some Christian friends at that town, who assisted him in starting a regular Scripture-reading meeting. This soon attracted the attention of the students; they came in gradually increasing numbers. Mr. Turin at the close of his lectures was accustomed to tell them that he would be happy to answer questions or to refute objections which any of his hearers should bring forward. The students received this invitation with pleasure, and thus from time to time at the close of the meeting, in the presence of a numerous audience, a discussion would follow between the Evangelist and the students about some doctrine of the Christian religion. It appeared from these conversations, which were conducted in the kindest and most discreet spirit, that the students, as also the great bulk of the people, had a thoroughly false notion of the Protestant religion. They were quite surprised to find that it was a Christian religion at all. They were astonished at its reasonableness. The Evangelist, in his turn, was perhaps surprised at finding that their religion was so un-Christian. At the meeting previous to my visit, they asked him to prove the historical truth of the resurrection of Christ. To satisfy them the Evangelist had to appeal to the testimonies of the ancient Church and even of the Jews, such as Flavius Josephus and Philo. They seemed to be content with the arguments which he produced, and asked him for Bibles, declaring that they had heard much they had never heard before, and that they felt very desirous to give their most serious attention to the subject.

Now, it appears to me that this case of Mr. Turin may suffice to prove the necessity of raising the college at Florence to the level of a well-organised university. The task of the Mission in Italy is not only to preach the Gospel to its poor and ignorant inhabitants, but also to the learned and highly educated people. A student of the college of Florence ought, at any rate, to be able to answer the questions of a Pavia student; but then the Florence college must not be inferior, in its scientific course, to the Pavia university.

A well-founded Protestant literature is one of the most urgent requirements. I spoke of this matter in my first article, and I must again say a word about it in my last. Mr. Turin's experience evinced the difficulties which a missionary in Italy has to struggle with in consequence of the absence of good apologetic books in the Italian language. The students often asked him for a scientific book which might guide them in examining the credibility of the Bible. He could not give them the

name of one. How glad would he have been had he been able to furnish a translation of Paley's "Evidences," or of Lardner's "Credibility," or of Tholück's "Glaubwürdigkeit!" There is no doubt that such books would take. They would excite the interest of the learned. This is a field which, since the days of Augustine and Jerome, has been left altogether uncultivated in Italy. But to provide Italy with such a biblical literature it is not enough to have a *Typographia Claudiana*, however well managed. Until a publisher who has the heart, the talent, and the means to take this matter in hand is found, Christian friends in Great Britain, Germany, and France ought to take it up, and found a society for providing Italy with translations of the best productions of the Protestant theology and literature of the three countries.

Whether General Beckwith's opinion that the Waldensian Church is to be the Church of Italy is correct, is a question that will be answered hereafter. This much is certain, that great changes must take place in the condition of the Waldenses, as well as in the popular feeling of the Italians, before that idea be realised. Though by birth as good Italians as the natives of Florence, Rome, or Naples, the Waldenses are more or less looked upon as foreigners. Their perpetual seclusion, protracted during centuries, and prevention from free intercourse with the rest of Italy, their separation from the national Church, and the contempt with which they always were spoken of as the pariahs of the peninsula, must necessarily have originated that prejudice. The use of the French language, which they adopted about two hundred years ago, has contributed not a little towards confirming it. It was most unfortunate that they ever should have allowed themselves to change their language. I always wondered how it could have happened; nor is the matter quite clear to me even now. It is quite certain that the Waldenses spoke Italian, and worshipped in that language, as late as the year 1630. It may be true that the Italian which they spoke, and in which their ministers, called *Barbes* (i.e., uncles), preached to them, was not the purest, but still it was Italian, and not at all French. Now, it is a fact, that when, in 1630 and 1631, that terrible plague broke out in the valleys which visited the whole of Europe, all the ministers, with the exception of two, fell victims to it. The people then called ministers from Switzerland and France, who, it is said, introduced the French language into the schools and the churches. But how some ten or fifteen French-speaking pastors could have changed the language of a population of not less than 20,000 people is, in my opinion, an enigma which it is not easy to solve. At any rate, if this be the true explanation of the case, it is a fact that stands quite alone in the history of languages. As it is, the French language undoubtedly establishes a barrier between the Waldenses and the rest of the Italians, to effect the removal of which

will require a long time. Much is being done at present by the introduction of Italian speaking and teaching into the schools in the valleys; and if the ministers would begin to deliver lectures in the Italian tongue from time to time, so that gradually French might make room for the Italian in the Church services, a considerable step would be taken towards effacing the foreign stamp which, in the eyes of the Italians, marks the inhabitants of the valleys. But even then, I am afraid much of the old prejudice would be left on account of the very name which the Waldensian Church bears. The title of "Waldensian Church" will always prevent that Church from becoming popular in Italy. The matter was earnestly and, if I am not mistaken, frequently broached even in the Synod; and a considerable party, though a minority, was in favour of changing the name into "Italian Church." This, however, would perhaps be worse still. It would give a polemical appearance to the Church and stir the patriotic pride of the nation, as if averring that the other Churches were not Italian. A State Church may claim such a title without giving great offence to the national feeling, but if adopted by a comparatively small body of Christians, it certainly would be looked upon as a sign of arrogance. If the Waldenses desire to gather as many Italians as possible within the pale of their Church—and who amongst us will not cordially share that desire?—they ought to abstain from any title connected with the name either of a kingdom or of a portion of a kingdom of this world. Let them call themselves Evangelical Church. Let them call themselves by whatever name of that kind they think proper. That they are a Waldensian Church everybody will know who knows their history, and that they are an Italian Church everybody will know who knows that they are situated in Italy.

When expressing my opinion about the un-Catholic title of the Waldensian Church, I do not wish to be understood as if charging the Waldensian brethren with a want of catholicity as to their spirit and intentions. On the contrary, I was glad to find that the reverse was the case. The churches at the missionary stations in Italy being very young still, are of course under the control of the Waldensian committee, which all but supports them entirely, and pays the salaries of their ministers. It stands to reason that those churches, as long as they continue in that state of dependence, consider themselves to be branches of the Waldensian Church, and submit to its rules and regulations. What, however, will become the condition of those churches if they reach such a state of independence as to be able to support themselves, nobody can predict. Of course it is expected that even then they will continue Waldensian churches. But nothing is found in the regulations of the Mission, as far as I was informed, that would prevent them from adopting a different name or changing their church organisation. I found that

among the Waldensian ministers and members of the committee with whom I had the privilege of meeting, a large-hearted spirit prevailed, which caused them to desire to see as much liberty as possible granted to the Mission churches. I said that the Waldensian brethren, though naturally desiring to promote the cause of the Waldensian Church, desired above all to further the cause of the Church of Christ. Of this truly Catholic spirit they, for instance, give gratifying evidence by their cordial sympathy and intimate connection with the Evangelical Church at Naples, which, though under the direction of a Waldensian minister, yet bears not the name of Waldensian but of Italian Church—the majority of its members preferring that title as a sort of protest against the anti-Italian tendencies of Romanism. A Church which does not anxiously and narrowly require submission and uniformity even as to name, but rejoices if only Christ is preached, under whatever name or title it may be—such a Church has a right to claim the esteem, the love, and the prayerful assistance of all true Churches of God in the world.

That this assistance may be given to the Waldensian Church in abundance, is my cordial wish and prayer. That Church appeared centuries ago as a noble army of martyrs showing forth the power of Christ in suffering for His name's sake. Our Protestant fathers then liberally opened their hands

to support it in its oppression. That Church, now freed from the shackles that so long bound it, stands ready to go forth with the message of life, and to reward its oppressors with the blessings of a heart-renewing Gospel. How can we better show that we are the true children of our fathers, than by giving it our prayers and means, now that it asks nothing for itself, but everything for the good of a sadly-neglected and ignorant nation, to the conversion of which it is ready to devote all its power and energy? If we desire to bless unhappy Italy with those unspeakable gifts which God in His infinite mercy has allowed us to enjoy for centuries, let us strengthen the hands of every Christian brother in that country, whatever may be his name or title, who tries to pluck a brand out of the fire; but let us above all not overlook the great fact that there is a whole Christian Church sprung from the blood of the martyrs, grounded and settled in the faith of the Gospel, constrained by the love of Christ to go out with burning light to the places of darkness, and wanting nothing but the liberal assistance of Christians at large to be able to make the whole of Italy echo the joyful sound of Salvation, not by the works of men, nor by the intercession of saints and angels, but by the Grace of the Son of the living God, crucified for our sins, the only Redeemer and Mediator between God and man.

SOCIAL SCIENCE CONGRESS AT EDINBURGH.

BY THE REV. W. G. BLAIKIE, M.A., F.R.S.E.

It will not surprise your readers to find you giving a place to the proceedings of the Social Science Association. It is not, speaking strictly, a religious society, and it wants the usual accessories of such societies; yet, in an important sense, its very existence, and the whole sweep of its operations, may be said to be intimately connected with "Christian Work." It is one of those associations that never have and never could have existed under any religion but that of Christ. It is from the spirit that teaches us to care for "the poor and needy," and to look "not every man on his own things, but every man also on the things of others," that such societies spring. It is a proof that the leaven of Christianity is working extensively, in many cases, perhaps, even where its direct power is not felt, when nearly three thousand educated men and women have come together from all parts of the country, to deliberate on the best means of promoting the welfare of society, and especially of the poorer classes. The existence of such a Society is a remarkable testimony to the power of Christianity silently to control all social and political arrangements, without appearing to interfere with any. No one could properly belong to the Society who did not feel an interest in some scheme designed to

advance the welfare of his brother. It is deeply to be regretted that the benevolence of many appears to be limited to the life that now is, and that they look with such jealousy on that "godliness that is profitable unto all things." Yet, amid all the selfishness of the age, it is refreshing to find so powerful and large a body striving to promote the general good; and it is very certain that if the Society is to advance to higher usefulness, it will not be by Christian men taking less interest in it, but by their mingling more with its members, and aiding more largely in its deliberations. We should have liked to see a larger representation of those who head the religious movements of Scotland present at the Edinburgh meetings.

These meetings have been a great success in every way. There was a very large number of members and associates—above 2800; indeed it is in the two Scottish towns where meetings have been held—Glasgow and Edinburgh—that the attendance has been largest of any. The noble and venerable president, Lord Brongham, appeared to have lost none of his mental vigour. In his opening address he took a masterly survey of the whole field of social activity; and in the several sections and departments, whatever subject might be under discussion,

he was ever interested, ever ready; throwing in illustrations and statements of facts and opinions that showed how wonderfully unimpaired his powers of judgment and memory remained. The presidents of the departments were men of remarkable ability, and their opening addresses, in the fulness of the information which they presented, and the mature wisdom which they brought to bear on the subjects discussed, were felt to be exceedingly valuable. Many important papers were read in the sections; some lively discussions followed, and contributions were undoubtedly made towards that ripening of public sentiment on difficult problems which must always precede their satisfactory solution. The audiences were influential and intelligent; the sections were usually crowded, and an intelligent and lively interest was taken in the leading papers and discussions. Altogether, the Association has made a very considerable advance; according to Lord Brougham, the meeting was greatly superior to any former congress; the only one to which he could compare it was last year's meeting in London; but in many important respects he deemed the Edinburgh meeting superior.

It is objected to the Society that it talks far too much and does far too little. For our own part, we greatly prefer work to talk; but in the present case the objection seems irrelevant. The Association at its congress talks one week in the year; through its members it works the other fifty-one. The talk of the one week is designed to make the work of the fifty-one more successful, more enlightened, more economical, more satisfactory. A society whose immediate object is to consult and confer, and which has but completed its sixth year, could hardly be expected to have done much work. By-and-by it may be able to show a fair amount of work done, not only by its members, but in its public capacity; it may be able to point to abuses which it has been the means of rectifying, to improvements which it has introduced, and to changes in the state of the law which its opinion has hastened. Meanwhile it is not a slight matter that it has got itself into working order; that it has brought together hundreds of fellow-workers, to be cheered by accounts of difficulties surmounted, and success achieved; or enlightened and encouraged by having their errors corrected, and better methods of working made known. The Society seems in a fair way to attain a commanding position, and if it be not too eager to interpose its voice prematurely, the day is probably not far distant when, both in and out of Parliament, its opinions will carry very great weight.

The tone of the proceedings was uniformly respectful towards Christianity and the Bible. It is hardly possible to say so much for the meeting of the sister-society—that for the advancement of science—at Newcastle. There was nothing at the Edinburgh meeting corresponding to the eagerness that seemed to prevail at Newcastle, to advance opinions on the antiquity of man contrary to what has ever been regarded as the teaching of the

Scriptures on that subject. The respectful tone that prevailed towards Christianity at the Edinburgh meeting, was due to several causes, of which it is right to give a prominent place to one—the example of the noble president. Nothing could have been more striking than the tone and manner in which, at the close of his opening address, he repelled the absurd pretensions of spiritualism, maintaining that “the promoters of social science regard such errors with contempt, only softened by pity. Theirs is the belief held, theirs the hope cherished by Hale and Bacon, and Locke and Newton—belief in ‘the King ETERNAL, Immortal, Invisible, the only wise God’—hope inspired by the study of His works, and confirmed by His revealed will.” It was observed that as his lordship quoted the sublime words of the Apostle, his eyes filled with tears, and his voice was choked with emotion. Indeed, there was something very touching in the personal appearance of the noble president, and the influence which it had on all was very marked. So shrunken have his features become, and so feeble are his limbs, that to see him tottering along to the president's chair, made one feel as if a piece of cruelty had been committed, in laying the burden of heavy work on one who seemed so greatly in need of repose.

The lines of Ebenezer Elliott flashed into one's mind:—

“Up, weary man of eighty-five,
And toil in hopeless woe.”

But when the man of eighty-five began to speak, there was no sign of weariness, much less of woe. It was marvellous how the unquenched ardour of the spirit flashed through the shrunken body. Yet even that matchless energy of soul could not conceal from the audience the fact that he to whom they listened must be on the verge of the grave; and it was touching to hear himself allude to the departed friends of his youth, and to his consolation in reflecting that it could not be long ere he should be added to their number. “*Me ipse consolabar, existimans, non longinquum inter nos digressum et discessum fore.*” A tender and regretful affection thus mingled with respect and admiration due to his extraordinary talents and long life of labour, and drew forth, we believe, many a silent but earnest prayer. While the sittings of the Society were going on, news arrived of the death of Lord Lyndhurst. The remarkable change said to have occurred in the feelings of Lord Lyndhurst towards earnest religion during the last years of his life, naturally formed a subject of thought and remark with many, and seemed to encourage the hope that, when his great rival and friend should be called away, the same sunshine might be seen brightening his path.

While we acknowledge the respectful tone of the conference towards the Bible, and the general harmony of its proceedings with the spirit of Christianity, we feel at the same time that a still closer alliance with Revelation is most desirable. The

Bible, and especially the Old Testament, is full of social science. Many jurists of the highest distinction, including such names as Alfred the Great, Grotius, Sir Matthew Hale, have referred with profound respect to the principles of law lying at the foundation of the juridical system of Moses. On the true conditions of social welfare (as the word social is commonly used in our day) the Bible is full of most important information. The whole subject of social science is new, otherwise more attention would have been called to this fact. Dr. Colenso and all his German coadjutors may well be called to explain how it is that so many of those social appliances which we are only now learning to appreciate in these days of "ultimate civilisation," should have been anticipated by Moses—or if he will have it so, the authors of the Pentateuch. We did not observe, in the proceedings of the Association, many references to the Bible in connection with social science. Few of the members, we apprehend, have any idea how fully it enters into the subject.

In the first of the departments, that of JURISPRUDENCE, there did not occur much that we are called to notice. But it must be apparent to all how closely some of the subjects discussed even in this almost professional section, bore on moral and Christian interest. The state of the marriage law bears so closely on the peace of families and the interests of social purity, that it must ever be an object of vital importance to place it on the very best foundation. Practical amendments of the law, in order to simplify the transfer of property, are fitted to benefit the working classes, and to encourage in them valuable habits of care and economy. Another point affecting the welfare of the labouring population on which there seemed to be a concurrence of opinion in this department, was the desirableness of altering the relation between workmen and their employers, to the effect of abolishing imprisonment as a penalty for workmen leaving their work. As the law, passed about forty years ago, now stands, power is given to the justices of peace court to send a workman who breaks his bargain and leaves his work to prison for three months; and so quickly and privately may the law be executed, that cases are known of men having been arrested, tried, and sent to prison within an hour after leaving work. It does not appear that the penalty is frequently enforced; but cases were referred to in which a man of good character had been ruined by being sent to prison for leaving his work. The stigma involved in having been sent to prison, and the effects of fellowship with the usual prison inmates, proved disastrous to the workman's character.

In the EDUCATION department, the proceedings were not of very great public interest. University education, national education, and middle-class education formed the principal subjects of discussion, and some miscellaneous topics were added. An attempt was made to show that the usefulness of

the universities might be greatly extended by opening morning and evening classes for young men employed in business throughout the day; but the proposal was firmly resisted, on the ground that it was fitted to lower the standard of university education, and destroy the function of universities as institutions for furnishing the highest culture which the country can afford. Very little light was thrown on the subject of a national system of education for Scotland. There was a general denunciation of the Revised Code, but beyond that, little agreement. The Lord Advocate held, that till there was agreement in Scotland itself as to the system of education to be introduced, a national scheme was impossible—thus eventually postponing the whole question to the Greek Kalends. Interesting information was given regarding working-men's colleges, youths' institutes, and similar societies. There was also an interesting paper on colportage in Scotland, from which it appeared that from 1857 to 1863, the number of colporteurs employed had increased from ten to 125; that they were now planted in every county in Scotland and in the Islands; that the sale of books going on under them amounted to 11,000*l.* per annum; and that besides selling books, they had distributed gratuitously about three millions and a half of tracts. It was endeavoured to find for this employment men of Christian character and missionary spirit, who would not only visit families and sell books, but converse with the people on religion, and endeavour to advance their highest welfare. The success attending this experiment had been of the most encouraging description.

In the opening address of the Education Department, some startling information regarding the employment of very young children was given by the President, Mr. Nassau D. Senior. He quoted copiously from the Report of the Royal Commission on this subject twenty years ago. The details given were extremely harrowing, and it was affirmed that in some quarters, instead of decreasing the evil had greatly increased. An instance was given in which a girl under eight was found in the streets of a town in the pottery district at four o'clock in the morning weeping bitterly because she was too late, and so shut out of the "pot-bank." She told the gentleman who reported the case that she ought to have been there at three, and that she had worked the night before till ten. Another case is that of a collier's child, who went to work between six and seven. "He is a sickly lad," said his mother, "the weakest of all my children; and he is there from seven in the morning till nine at night—it is too long." This child was earning 1*s.* 6*d.* a week, and when he went to his slavery his father and brother ought to have been earning in the pit at least 3*s.* a-week. A fresh commission was recently appointed to gather additional information on the subject. This commission in its first report, just published, has recommended that several additional trades and employments be placed under the

provisions of the Factories Act. The details given regarding some of the trades are almost incredible. The pillow-lace making furnishes the following: "For one year," says Mrs. Reddish, of Nottingham, "she, with two or three of her elder girls, sat up regularly the three first nights of the week. They began at twelve o'clock on Sunday night, and did not lie down till Thursday night, and during this time they only snatched their food." In many cases the hour for beginning work is seven A.M., and the work goes on till ten P.M., or twelve if busy, the little girls working as well as the elder. Besides the dreadful physical prostration of such a system of labour, the intellectual and moral results are most disastrous. Here is the examination of a girl, Mary Ann Prancer, about fourteen years of age: "Works at lucifer-box making. Never was at school in her life. Does not know a letter. Never went to a church or chapel. Never heard of England, or London, or the sea, or ships. Never heard of God. Does not know whether it is better for her to be good or bad." It seems quite indispensable that some extension take place of the trades and occupations where the hours of labour are under legislative control, and the dissemination of these facts will prepare the way for the needful enactment. Meanwhile, careful scrutiny should be exercised wherever young people are employed, and other modes of influence brought to bear for their relief.

A very remarkable and startling case was mentioned by Mr. Senior, illustrative of the possible combination of the most ample religious knowledge with the deepest moral depravity. In a school in the Windsor Union the Scriptural knowledge of the scholars was almost unrivalled. An inspector writes: "I never remember to have been in a school which came nearer to my idea of perfection. The manners of the boys, their bright intelligence, their wonderfully accurate Scripture knowledge surprised and delighted me." It came out that in this school the grossest possible immorality had been going on for years, on the discovery of which the master instantly committed suicide.

In the Department of PUNISHMENT AND REFORMATION, one of the most notable things was the address of the President. Lord Neaves is a judge who has not sat on the bench mechanically administering an existing law; but a thoughtful man, who has reflected much on crime and criminals, bestowing particular attention on the study of human nature, and pondering deeply the measures most fitted to influence it for good. He is one of those men who evidently have more respect for religion than for the ministers thereof; not doubting their sincerity, zeal, and earnestness, but suspicious of their wisdom, and fearing that their view of human nature and of the agencies adopted to influence it most thoroughly is a somewhat narrow one. He fears that religion is made repulsive to the criminal class by the sombre dress in which it is commonly arrayed; and thinks that

there should be more cheerfulness and more mirthfulness in the appliances brought to bear not only on the criminal class, but generally on the masses of the country. He seems to think that religious books generally are of a most dolorous cast—"Dreincourt on Death," or "Groans from Hell," we should fancy are the types after which he conceives most of them to be modelled; and as for "District Visitors," they are evidently just Mrs. Jellabys—intruding unceremoniously into every man's house, and hurting his self-respect by invading his privacy. Lord Neaves would probably find, if he were more familiar with the class of books and the class of persons of whom he speaks, that the principles he lays down are much more attended to in practice than he apprehends. No man will complain that "Good Words," for example, is too sombre and grave. Lord Brongham did more justice than he to the efforts now used to make religious books attractive, and by his cordial recommendation of "Casell's Illustrated Family Bible" brought prominently into notice one of the most spirited undertakings of the day. Still, we are grateful to Lord Neaves for his counsels—even though we may differ from him somewhat as to the degree to which they are applicable.

It was a very marked feature of the proceedings of this department that the Irish system of prison discipline, as it is called, obtained so decided a preference over its rival, the English system. Sir Walter Crofton, both in the view of the President and of the department, is much to be preferred to the late Sir Joshua Jebb. To us it has seemed strange that the merits of the Irish system have been so long of being recognised. There has been a singular slowness to believe that out of Ireland—that land of turbulence—there should come any good thing in the way of taming and reclaiming criminals. The garrottings and other wild deeds of ticket-of-leave men in England at last opened the eyes of the public to the radical defects of the English system. It was then seen that, in practice as well as in theory, the Irish plan of having intermediate prisons, with which the better-behaved convicts should be connected during the latter portion of their sentence, and where they should have opportunities of benefiting themselves by their labour, or working out their release, was far the better way. "It cannot now," says Lord Neaves, "I think, be denied that the Irish system is a great and almost unexpected success." Hardly unexpected to those who have studied the subject in the light of Scripture. The Old Testament punishment for the thief was restitution twofold, and on to sevenfold, of the article stolen. This demanded an immense strain on his industry in order to secure his liberty. The principle of the Irish system corresponds to this. Develop industry in convicts by the hope of freedom. This, we are satisfied, will be found the true finger-post to the solution of one of our most perplexing problems.

An animated discussion took place in this depart-

ment upon the liquor trade. Some powerful papers were read on the statistics of the question, bringing out how thickly public-houses are planted in the streets inhabited by the working population, and how fearfully their temptations are increased thereby. Reference was also made to the fact that in several parishes of Scotland there is no place licensed for the sale of intoxicating drink, and that, instead of this being considered a hardship or an inconvenience, or leading to clandestine modes of obtaining drink, intemperance was absolutely unknown in these parishes. A vote was taken in the department on a proposal that the principle of the Permissive Bill should be approved, for authorising two-thirds of the people of any parish or district to prevent the licensing of houses for the sale of intoxicating drink. The proposal was carried by a vote of 44 *for* to 2 *against*, but, owing to an informality, it was not brought before the general meeting.

The freshest contributions to the department of PUBLIC HEALTH were those of Miss Nightingale. One of her papers—read by a friend in her absence—was entitled “How Men may Live and not Die in India.” It related chiefly to soldiers, but partially also to the English in India generally. The mortality in the Indian army is enormous—amounting to 69 per 1000 per annum. This is, at least, three times as much as the death-rate ought to be, and amounts, on the whole, to about 5000 yearly. The causes of this excessive mortality are in a great measure preventible. Eighteen and a half gallons of rum form the regulation allowance for each man, being three times the amount per individual consumed in spirit-drinking Scotland. The inordinate eating of animal food and drinking of rum are ruinous in the climate of India. Overcrowding of barracks is another source of disease and death. The number of men put into one room varies from 100 to 600—in England only 12 to 20. Sloth is another cause of disease. Much may be done by the men, but Government has also its share of duty. Have plenty of pure water, drain all buildings, have no cess-pits, never overcrowd barracks, raise them above the ground, let the air play in them freely, and never build in a wet hollow, or on a sludgy river bank. The whole question resolved itself into this: “How to create a public health department for India? How to bring a higher civilisation into India?” “What a work,” remarked Miss Nightingale, “what a noble task for an Indian Government! That would be creating India anew. For God places His own power, His own life-giving laws, in the hands of man. He permits man to create mankind by these laws, even as He permits man to destroy mankind by the neglect of these laws.”

Miss Nightingale also contributed two papers—one on the sanitary statistics of native colonial schools, the other on the causes of the disappearance of native races. We are sure our readers will excuse us for giving a summary of the latter paper,

so peculiarly important in a Christian and missionary point of view, and so well fitted to remind us of a responsibility of which we are exceedingly apt to lose sight:—

“The decaying races were chiefly in Australia, New Zealand, Canada, and perhaps in certain parts of South Africa. When they came in contact with civilised men, and were, as a necessary consequence, obliged to conform themselves to a certain extent to the customs and vices too of their civilised neighbours, they perished from disease. The evidence contained in notes appended to the paper proved that the pioneers of British civilisation were not always the best of the British people. Many of them, it was to be feared, left their own country stained with vice and vicious habits, and ready for any act of oppression—ready to take advantage of the simplicity of the poor aborigines. Such people had introduced everywhere the use of intoxicating drinks, together with the diseases as well as the vices of their depraved standard of civilisation. Where the women of a race are found living in a state of prostitution, exposed to its diseases, and where we know that such is the case, decline and extinction are inevitable. This appeared to be the main cause of the falling off in births, while the other evil habits introduced by Europeans destroyed the stamina of the population and raised its rate of mortality. With these facts before us—imperfect as they were—we need not feel any surprise at the gradual extinction of these unhappy races; and we should draw from that an argument for doing all that could be done to lessen those evils and remove as far as practicable any cause of disease and death which it might be in our power to remove. There was a strong presumption that if aboriginal races were left undisturbed in their own country to follow their own customs, and even their vices, they would continue to exist as they had hitherto done, in a slowly increasing or stationary condition. But there was no reason to doubt the evidence contained in these papers, that certain races required very little disturbance in their primeval habits to pass into a state of decline. The great question at issue was how was this to be arrested. The facts appeared to point to such remedial measures as the following:—(1.) That provision of land should be made for the exclusive use of the existing tribes; but this, by itself, would be simply preserving their barbarism for the sake of preserving their lives. And the question naturally occurred whether Moravian settlements, or others conducted on entirely similar principles, under whatever Christian denomination, might be introduced for the purpose of wisely and gradually winning the people to higher and better habits. (2.) A good Government which really understood its responsibilities, should put down with any force requisite that most accursed of all British habits, the sale of intoxicating drinks to those who never knew them before. On the heads of these traffickers rested the blood of thousands of their fellow-men. (3.) Although a large

proportion of children have died while under school instruction, there is no proof that education, if properly conducted, tends to extinguish races. And it is possible that by educating outcast native children, these tribes, with whatever mental constitution endowed, may be spared to contribute their quota to human knowledge and advancement. (4.) The school diseases, however, indicated that education should be conducted in a very different manner from what it was in England. Physiology would teach us that it was not safe to take the child of uncivilised parents, and to submit it all at once to the restraints of civilisation. . . . Physical training and a large amount of outdoor exercise are essentially necessary to success. (5.) We all know how difficult it is to preserve health among dense populations in our houses at home. We might hence infer how much more difficult it is to draw together numbers of uncivilised, or partially civilised, people within the same boundary, or under the same roof, without great risk to health and life. Our home experience taught us the extreme importance of favourable sanitary conditions whenever an attempt was made to bring the uncivilised within the pale of civilisation. The results of the inquiry were sufficient to prove that on the local authorities of the colonies there rested a responsibility in the face of public opinion in Europe of the very gravest kind, and that this was a matter for State interference."

The section of SOCIAL ECONOMY was one of the most active of the whole, having had no fewer than 57 papers read, and a considerable number of pretty lively discussions. The state of Lancashire occupied attention on an early day, the general result arrived at being, that the less interference with the natural process of adjustment now going on there the better. A working-man remarked, in reference to proposals of wholesale emigration and the like, that all that the people wanted was to be let alone. The subject of *Co-operation* engaged considerable attention. The noble president gave the plan his cordial approval, and urged it on the working-classes, both in his opening address and on other occasions. To some the subject appeared not altogether without its difficulties, the question of *management* being a very important one; but much less doubt was expressed as to the feasibility of the simple form of co-operation through retail stores, than as to the more complicated experiment of wholesale manufactories and mills. The great benefit of co-operation is, that it secures ready-money transactions, and does away with the per-centage that otherwise needs to be charged to cover bad debts and the risk of incurring them. It is thus fitted to exercise a favourable influence on the moral and economical habits of the working-classes, and to give them a very convincing proof that "honesty is the best policy." The difficulty of obtaining suitable sites for workmen's houses in and around large towns, was much dwelt on; but the remedy proposed—application to Parliament for power to compel sales of land for such

purposes—is obviously impracticable. Provident societies, savings-banks, and the other subjects commonly dwelt on in this section, received the usual share of attention. In regard to savings-banks, it was stated that the opening of so many post-offices as savings'-banks had greatly increased the number of depositors. The fact is interesting, not only in itself, but also as illustrating the principle, how much any habit, good or bad, is promoted by the multiplication of facilities for its exercise. The disgraceful character of the house accommodation provided in the rural districts for farm-servants, and especially the bothy system, was energetically exposed.

Interesting information was given of the progress of one of the most hopeful experiments of the day—*Halls and Clubs for Working Men*. The readers of Mrs. Bayley's works are familiar with the workmen's hall established by her in the neighbourhood of the Potteries. An account of this institution was contributed by Mrs. Bayley to the Proceedings of last year. These institutions are designed to supersede the public-house, by affording to working-men, for a very trifling charge, a comfortable hall, where they may meet, talk, play games, read newspapers, and have simple refreshments; also a business-room for the meetings of societies, and a class-room for the instruction of the members, or for quiet reading and study. A considerable number of these clubs has now been formed, and they seem well adapted to supply that social desideratum for which recourse has too often been had to the public-house.

Certainly the most popular day in the Department of Social Economy was that on which the *Employment of Women* was the subject. One reason of this popularity was, that some of the papers were to be read by ladies themselves. It was found necessary to adjourn from the room where the department had met to the Free Church Assembly Hall. A paper was read from Mrs. Bayley, on the Influence of Public Opinion on the Working Classes. It related to the great power which was exercised over them by the newspapers, lamenting that very often the newspapers were hostile to those movements which aimed at their good, and endeavouring to get them enlisted in favour of such endeavours as that which sought the restoration of family life, and the severance of mothers from the employments that compelled them to neglect their families. Miss Emily Faithfull read an able paper on the Employment of Women. It showed that women were still often employed in occupations that were entirely unsuitable for their sex—in collieries, quarries, brick-works, and the like. Miss Faithfull related an anecdote of an inspector of mines, who was told that in a certain mine women were employed, but their appearance was such that he could not believe they were women till he heard the overseer ask one of them, "Betty, how's your husband?" Miss Faithfull pled for admitting women to such employment as

she deemed suitable for them, with much ability and earnestness—leaning, as was natural for one so enthusiastic, somewhat to an extreme position. The proceedings in connection with this subject did not lead to any very specific suggestion or recommendation.

On the Department of TRADE AND INTERNATIONAL LAW we shall say nothing, though the thirty papers read here were certainly as elaborate, and in their sphere probably as important and useful as any. Their relation to the interests of morality or religion is rather remote to make it necessary for us to go into detail.

On the Sunday that fell during the meetings of the Association, sermons were preached by several of the clergy bearing on the subject of social science, and prayer was offered for the divine direction and blessing on the labours of the Society. One preacher took for his subject, "Social Science and the Bible"—showing that on all the subjects embraced by the Association, the Bible had important and enduring lessons for man. Another preached on the Territorial Mission Scheme, as the best method of elevating the sunken classes—re-echoing the views that were so often and so powerfully advanced by

Dr. Chalmers on this subject. A third brought out the Christian duty of looking "not every man on his own things, but every man also on the things of others," and showed how the spirit of the Gospel, while not interfering openly with social arrangements, silently controls and purifies all. Among the papers read before the section on Social Economy, was one designed to illustrate the bearings of Scripture on social science, and to bring out some of the provisions of the law of Moses on public registration, public health, and public holidays. The object of the writer was partly to show how ministers, city missionaries, teachers, and others, might find in the Bible views and principles bearing on this subject, to which they ought to direct the attention of the people visited, so as to bring a religious sanction to bear on their social improvement.

The subject of Social Science has undoubtedly received a considerable impulse in Scotland by the meetings of the Society. Should another meeting take place in Edinburgh soon, we trust it will appear that the proceedings of the Society have been followed up by a great increase of individual and local activity in every good work.

THE MOUNTAINS OF KOORDISTAN.

THE work of Evangelising the wild Nestorians of Koordistan (incomparably more rude than the dwellers on the Persian plains), was commenced by the heroic and indefatigable Dr. Grant, more than twenty years ago, but it was soon interrupted by the bloody massacres among those Nestorians, perpetrated by fiends in human form, the Koords. During the subsequent ten years, the power of Turkish rule was gradually extended into Koordistan, the leading chiefs—Bader, Khan-beg, Noorullah-beg, and others, who had headed the wild hordes in committing those wholesale slaughters,—being exiled to the island of Crete, where they are still detained.

The formidable mountains of Koordistan were thus rendered more accessible, and twelve years ago our mission commenced a station among them, in the district of *Gawar*, which is seventy miles due west from Oroomiah, on the Eastern border of Turkey. That station has proved a most trying one, alike from the physical roughness of the surrounding regions, the very imperfect subjection of the bloody Koords, who form the larger part of their inhabitants, and the deep snows of winter (usually eighteen or twenty feet falling during the season), which render locomotion nearly impracticable for several months of the year. Two of our number, under the hardships of the enterprise, found early graves in *Gawar*.

Our station in the mountains is still maintained, though for the past two years it has not been

occupied by members of our Mission in the winter. Families visit it, and pass more or less time there, living in other mountain districts during the milder months of the year. And our native Evangelists and their wives, who are generally hardy men and women, reside at their respective posts there, and travel in the regions around them during the entire year.

As I mentioned in a former letter, Mr. Shedd has, at present, the special charge of the mountain portion of our field. More than twenty native Evangelists—most of them with families—are scattered through those wild mountains, faithful, devoted men and women, more than half of them natives of Koordistan, who were educated in our seminaries at Oroomiah, and the rest, natives of the wild plains of Persia, who go up there to live and toil, as to a foreign clime. Both classes endure hardness, as good soldiers of Jesus Christ, in "the patience of hope," seeking to erect the banner of salvation among the various clans of their rude people of the Christian name, who have so long dwelt in the gorges of those most stern and rugged mountains; and their yet wilder neighbours and foes, of the Mohammedan faith, who have from time immemorial prowled lawlessly around, and preyed upon the folds of the suffering Christians.

The Gospel is gradually taking root on that hard mountain soil, rendered doubly difficult by the exceeding physical roughness of the country, and the yet more formidable character of the savage Koords.

Mr. Shedd recently held his annual meeting with the mountain pastors and evangelists, who assembled from their various districts at the station in Gawar, and spent several days in communion and mutual consultation, in regard to the good work in Koordistan. They were able to report encouraging progress, particularly in the district of Amadia, on the western slope of the Assyrian mountains, where several interesting conversions had recently occurred.

The mountain Nestorians, like the people of most wild countries, cherish a profound attachment to their native cliffs. Indeed their local situation and associations, their brave character and religious patriotism, are about as well described by the beautiful Waldensian hymn, as are those of the dwellers of Piedmont :

THANKS BE TO GOD FOR THE MOUNTAINS.

For the strength of the hills we bless Thee,
Our God, our fathers' God ;
Thou hast made Thy children mighty,
By the touch of the mountain sod ;
Thou hast fix'd our ark of refuge,
Where the spoiler's feet ne'er trod ;—
For the strength of the hills we bless Thee,
Our God, our fathers' God.

We are watchers of a beacon,
Whose light must never die ;
We're guardians of an altar,
'Midst the silence of the sky ;
The rocks yield founts of courage,
Struck forth as by Thy rod ;—
For the strength of the hills we bless Thee,
Our God, our fathers' God.

For the dark resounding caverns,
Where Thy still small voice is heard ;
For the strong pines of the forest,
That by Thy strength are stirr'd ;
For the storm, on whose free pinions,
Thy spirit walks abroad ;
For the strength of the hills we bless Thee,
Our God, our fathers' God.

The royal eagle darteth,
On his quarry from the heights ;
And the stag that knows no master,
Seeks there his wild delights ;
But we, for Thy communion,
Have sought the mountain sod ;—
For the strength of the hills we bless thee,
Our God, our fathers' God.

The banner of the chieftain,
Far, far below us waves ;
The war-horse of the spearsman,
Cannot reach our lofty caves ;
Thy dark clouds wrap the threshold
Of Freedom's last abode ;—
For the strength of the hills we bless Thee,
Our God, our fathers' God.

For the shadow of Thy presence,
Round our camp of rock outspread ;
For the stern defiles of battle,
Bearing record of our dead ;
For the snows, and for the torrents,
For the free hearts' burial sod ;
For the strength of the hills we bless Thee,
Our God, our fathers' God.

The redoubtable Koords are not inaccessible to the messengers of the Gospel. Though Mohammedans, their religion sits much more lightly on those rude, untutored tribes, than on their more civilised co-religionists of Turkey on the west, and Persia on the east ; while the standard of private morals, in their more primitive and simple habits of life, is far above that of either Turks or Persians, among whom little less than the abominations of Sodom prevail. Even with their hereditary propensities and habits of bloodshed, they are thus more hopeful objects of missionary efforts than either class of Mohammedans in these empires ; and we may reasonably expect, under the Divine blessing, "an earlier triumph of Christianity among them. In some cases, even now, they rebuke their Nestorian neighbours for their too tardy reception of the glad tidings from the missionaries.

The French Romanists are vigorously pushing their way up, on the western slopes of the mountains, from Mosul, leaving no stone unturned, to secure the occupancy of Koordistan. They are powerfully supported by the French consulates at Mosul and at Bagdad, and by the French embassy at Constantinople, who gladly lend their influence, in every possible way, to the Jesuits as political agents. Their cherished hope is to make Koordistan another *Papal stronghold*, like the mountains of Lebanon in Syria ; and if, in the prosecution of their schemes, thousands should be slaughtered through their provocations, as was the case in the massacres there, according to their code, of course, "the end justifies the means." I regret to be obliged to testify, of the agents of the Pope, in these regions, that their course is "evil—and only evil—and that continually."

But the mild, yet mighty, power of the Gospel, proclaimed by our missionaries and their helpers, in those wild regions, will, we trust, alike forestal the repetition of such bloody events as Mount Lebanon witnessed, and check the progress of the Church of Rome in that direction.

Messrs. Shedd and Labvill are now in the mountains with their families. American ladies, with their infant children, travelling fearlessly and diffusing their gentle influence in those wild regions are as olive branches, living emblems of the Gospel of peace, which those messengers of mercy go forth to proclaim. The Koords, on the boundaries between Turkey and Persia, are plundering travellers and caravans almost daily ; while God restrains them from harming the missionaries, seeming to say to them : "Touch not mine anointed, and do my prophets no harm."

J. PERKINS.

OROOMIAH, PERSIA, August, 1863.

TEN YEARS' MISSIONARY PROGRESS IN INDIA.*

BY THE REV. J. E. CARLYLE,

[LATE OF BOMBAY].

WE cordially agree in the opinion of the Bishop of Oxford, expressed so eloquently at the Manchester Conference, that India and our own Colonies have a special claim on the British Churches. Missions, even in Apostolic times, were under Divine direction, and but for the vision of the Man of Macedonia, Paul's course might have been eastward—not westward—so that in these lands of the morning, where the pagoda rears its dome, and the mosque its minaret, countless Christian sanctuaries might with their light have irradiated the East. And if Apostles thus shaped their missionary career by Divine guidance, shall not the Christian churches still seek the same guidance, and does not the Divine Providence plainly point to India and the Colonies as a special trust committed to British Christianity?

We believe that this claim meets with an ever deeper response in the Churches, and that the progress of the Gospel, especially in India, is watched with deepening Christian sympathy. Dr. Mullens' labours come thus very opportunely to enable us to ascertain what has been already accomplished, and in what directions future action should be expended. This journal has already introduced to its readers his important statistical tables of Missions in India, Burmah, and Ceylon, at the close of 1861. But the valuable letters received from missionary brethren, many of them among the ablest in the field, have enabled him to supply more than a mere array of facts. The "Review of Ten Years' Missionary Labour in India," just published, gives life and colouring to the statistical outline.

What progress then has the Gospel made in India in the last ten years? It must be admitted, that it is still the day of small things, and that the Indian churches wait still for the impulse from on high—the Baptism of Fire. He who has crossed the line will not readily forget his languor and exhaustion under a burning sun, the ocean calm, without a ripple, and pellucid as some inland lake. How the voyager longs for higher latitudes, even if these shall expose him to gales and tempests. So with India. When the reviving breath of the Spirit shall come, scenes of agitation and great convulsions of native society may be anticipated before the final triumph of the Cross. But who would not prefer these perils to the long sultry years during which faith has been waiting and toiling on from the times of Schwartz, and Heber, and Henry Martyn, down even to the present day?

And yet while it is still the day of small things, the revenue of the last ten years proves that progress has been achieved. Ten years! What a change they have effected in India, viewed politically, socially, and economically! In 1852, under the rule of a company of merchants, it is now directly subject to the more popular and liberal sway of British sovereignty. Then it was ruled in a narrow, exclusive spirit, which eyed with jealousy independent British enterprise, and branded the British merchant or planter as an interloper. Now it is under the guidance of imperial power, which has always favoured colonisation, and already with tea and coffee plantations in Bengal, and in other parts, there is opening a magnificent field for British enterprise, and at the same time an important impulse is given to the material and social elevation of the Indian continent. The state of the labouring classes in India—a question socially of higher moment than any other to a country—is greatly ameliorated. In 1852 they were in the normal state of untold centuries of the past; now their wages are much augmented, and their whole condition improved. But we cannot rehearse all these changes. What we wish to notice is, that India, viewed in its Christian aspect, has also witnessed important progress. During the decade that is past, more than two millions and a quarter sterling has been expended by Christian beneficence on missions in India. New ground for mission enterprise has also been broken, as in Oude, in Nagpore, in Rajpootana, and in Pegu; the Punjab has also been more adequately occupied. The central stations have risen from 313 to 386 and the out-stations to 2307. During the same period, while 185 missionaries have either died in the field, or been obliged to quit the country in bad health—a number amounting to nearly one-half of the whole staff—their ranks have been replenished by 350 fresh labourers; so that the number now engaged has risen during the ten years from 395 to 541. Perhaps the most striking fact is that the number of the native churches has more than quadrupled, having increased from 331 in 1852, to 1542, including Burmah, at the close of 1861. But these are statistical details. What is more interesting in Dr. Mullens' review is the statement, borne out by the testimony of the most intelligent missionaries, that the native churches are increasing in intelligence and piety, and that while the false religions of India are receding in their influence, Christianity alone makes real advance—its knowledge extending, its impression deepening, and its agencies more compact, more judiciously located, more steady in working, and more devoted in spirit. "The pine-tree has replaced the thorn, the myrtle grows where the

* "A Brief Review of Ten Years' Missionary Labour in India, between 1852 and 1861." By Joseph Mullens, D.D., Missionary of the London Missionary Society, Calcutta. London: James Nisbet & Co.

briar flourished, and the garden of God is preparing to offer to its Master all fruits and flowers of immortal beauty and undecaying bloom."

The great political event of the period—the mutiny—has not passed without having left deep traces of its presence on the Indian churches. These have been ennobled by the sufferings and deaths of Christian martyrs. It is an interesting fact also, that out of 2000 native Christians exposed during that period to great perils and persecutions for the cause of the Gospel only six apostatised, and even these have all since craved to be received again into the Church—a proof that Christian truth had at least gained a firm hold of their convictions. The wise government of God has brought to the Churches great blessings out of these trials. New missionary societies have entered on the Indian field, and large special funds have been raised, especially by the Church Missionary Society, the Propagation Society, and the London Missionary Society. The effect of these events upon the Christians of the North West Provinces has also been important and beneficial. The trial of their faith has imparted to them a vigour and decision which they never displayed before. It is in the spirit of the Gospel, too, that in Agra and Muttra, Meerut and Delhi, since the rebellion has been crushed, important and successful missionary efforts have been made. The heathen seem to have felt that their religion had been on its trial and had failed, and they became anxious to know more of Christianity. Everywhere the Gospel was gladly heard; and in these localities, associated with so much sadness, many new churches have been established, and hundreds of converts received.

There is much in Dr. Mullens' Review, to which, for information, we must refer our readers, limiting ourselves to the notice of a few prominent particulars. One, for instance, of the most interesting inquiries regarding Christianity in India is to ascertain the positions where it is making most rapid advances. The chief progress has been hitherto among the aboriginal tribes not of the Hindoo faith, as the Coles of Chota Nagpore in Bengal, the Shanars, the great tribe of devil worshippers in the neighbourhood of Cape Comorin, and the Karens of Burma. But there is evidence that the circle is widening. The Baptist Mission at Burrisal, in Eastern Bengal, with its 3000 native Christians, is an illustration of this, as also the success of the London Mission at Cuddapah, in the Madras Presidency; the progress of the Gospel among the Mahars and other classes at Ahmednuggur, and the recent remarkable movement in the Irish Mission in Guzerat. If India has its solitary converts among the great, as in the case of the Maharajah Dhuleep Singh, and that remarkable Prince the Rajah of Kapoorthala, it is yet emphatically to the poor that the Gospel is preached, just as it was in the days of our Lord in Judea. It is the opinion of many of the most intelligent of the missionaries that the villages of India are ripening to the harvest. The rural mis-

sions of India generally meet with much favour. A greatly improved plan of evangelistic operations has been latterly adopted by the Churches. We may say that the method somewhat resembles that of the territorial missions originated in Edinburgh by Dr. Chalmers, and which, with certain modifications, are now being organised in the diocese of London. A centre of influence is selected, as, for instance, Ahmednuggur, by the intelligent and devoted American missionaries; the field is carefully cultivated, and the villages around sedulously visited. Here one villager and there another is brought to the knowledge of the truth, and these become in their turn the sources of Christian influence to those around. Gradually a little church is formed in the village, and a native pastor placed over it, to break among his people the bread of life.

This extension of the native pastorate is attended with the most beneficial results, placing the native churches on a far healthier basis, and enabling the European missionaries to devote themselves to their more proper evangelistic functions. No one who has not witnessed these interesting rural operations can rightly estimate what holy zeal and ceaseless toil are devoted by the missionaries of all Societies to this department of labour. At certain seasons the missionary breaks up his home at the central mission-station, and travels from village to village, pitching his tent in their vicinity, and sowing broadcast the bread of life, meeting generally with a cordial welcome. The importance of this department cannot be over-estimated.

The villages of India, mean as they appear to the traveller, miscellaneous collections of mud-hovels, constitute in reality the basis of Indian civilisation. Amid all the overturnings of that agitated country, their constitution has alone remained unshaken. Each village has its organised existence, its headman, its police, its rural labourers, its appointed barber and account-keeper, and its hall of justice. Many of the greatest princes of India, as Holkar for instance, have sprung from the headsmen of these villages, and are as proud of the hereditary distinction they still enjoy as of their royal honours.

The villages of India occupy a place of influence not dissimilar to that held by the Roman municipalities in relation to the empire. It is a fact, not without its interest, that our modern civilisation is indebted for its peculiar character—not municipal as the Roman, but national—to this village institution of our elder Aryan brother, transmitted to us by the German and Celtic races. These villages are one of the great pillars of the whole system of the country, and the means employed for the spread of the Gospel among them, it may be anticipated, will be followed by the greatest results. It was a valuable suggestion of Mr. Arthur of the Wesleyan Mission to deposit a copy of the Bible in each of the 200,000 villages of India. In Western India the Bible Society has, on a limited scale, attempted the experiment of placing in each chowdrie, or com-

mon hall, a suitable copy of the Scriptures, which may serve the same object as the Bible that used to be chained in the parish church for public use in our own country. It is well worthy of consideration whether an attempt should not be made at the extension of this effort to all India.

If the villages of India form thus one of the pillars on which its society rests, the same may also be said of education, enlightening the Hindoo mind and influencing it in a Christian direction. Like Samson in the idol temple of Dagon, laying hold on its two middle pillars, let Christianity, endowed with a Divine strength, firmly grasp with its right hand the villages of India, and with its left the educational institutions of the country, and the time is not far distant when the great superstructure of Hindoo superstitions shall totter and fall to the earth.

The deficiency of vernacular education is a fact deeply to be deplored. In the Mission Vernacular Schools some 50,000 are taught; and, in many instances, very imperfectly; for, as Dr. Mullens shows, no department of missionary labour needs elevation more than this. In the Government Schools, there are 105,625 scholars. In the schools aided, &c., there are 179,076, constituting a total of 336,249. If we add to these, those receiving a higher education in Anglo-Vernacular Schools, and, perhaps, some 650,000 receiving the poor and almost worthless elements of knowledge in the indigenous schools, we have as the result somewhere more than a million receiving education in India, constituting thus only one-half per-cent. of the population. Estimating the children of India at an age fit for attending school at forty millions—only one in forty is taught even the lowest elements of knowledge. This is very different from the state of things in Burmah and China, where education is given to a large extent to all classes. The extension of education is a subject deserving the most earnest consideration of the Indian Government. Material prosperity will do little as long as this gross ignorance prevails. The Indian Empire will continue to be exposed to panics, such as that which preceded the mutiny, costing it may be millions of expenditure, as the result of the want of popular enlightenment. The spread of the Gospel, also, suffers greatly from this cause. So long as there are some four or five millions only who can read, the limited circulation of Christian vernacular literature is not to be wondered at, nor the small demand for the Holy Scriptures which the Bible Society so deeply deplores. What is the remedy for this? For our part, we should prefer, with the Bishop of Bombay, even a system of secular education to this great darkness. Let the Government, also, in place of giving grants in aid with a stinted hand—the total sum in 1861 amounting to 18,805*l.*—use these agencies as the most valuable instrumentalities which India affords for education, aiding, of course, native local effort in the same direction. We regret to state that the principle of

grants in aid accorded by the Imperial Government is opposed almost fanatically by the directors of public education in Bombay and Ceylon; and that, as Dr. Mullens remarks, “the director in Bombay in describing his satisfaction that these institutions received nothing at his hands, cannot refrain from insulting the schools to which unhappily for his own equanimity he is compelled to refer.” In adverting to vernacular Indian education, let us not fail to observe how much that cause is indebted to the Christian Vernacular Society, and its most valuable and indefatigable agent, Mr. Murdoch. We trust he will continue to publish his Indian Year-Book. Such an array of important facts regarding India was never published before.

Anglo-vernacular education in India is in a more satisfactory condition than education generally. Perhaps this was to be anticipated, as the higher education of countries has generally advanced before the primary. In the mission schools, in the last decade, there is an advance in India from 14,562 scholars to 23,377. If Burmah be included, the number in attendance is 23,963. In the Government Anglo-Vernacular Schools there are 25,076, and adding to these other vested schools, more than 61,000 scholars are receiving in India a higher education. The position and object of these schools have been a frequent subject of controversy; but, “with the exception of a few whose opposition is strong, almost all missionaries in India recognise Anglo-Vernacular Schools as an important missionary agency.” Taken in its broadest aspects, it is most important for Christianity to lay a firm hand on the higher education of the country? We may take a leaf here out of the book of an enemy; the results of Jesuit higher education in arresting the Reformation may teach us how important it is that Christianity do not overlook this department of labour. Sanscrit, as the root-language of India, naturally forms the best basis in higher education for grammatical drill, but it is the Anglo-Saxon tongue, with its noble literature, which, in thought and aesthetic culture, is destined to mould and fashion the higher mind of India. It is honourable to the mission cause that, in the application of Anglo-Saxon literature to the higher culture of India, more is due to Dr. Duff of Calcutta than to any other man. He and the other missionary agents of the Free and Established Churches of Scotland have especially devoted themselves, and with great success, to this department. Anglo-Vernacular Mission Schools in India have been useful in many ways. They have supplied a better vernacular education than other schools, for they are not mere English schools;—in them classes are also carefully taught Bengali, or Hindi, or Marathi, with other languages. These missionary institutions have also done much to conciliate the native educated mind of India. Although not prepared to abandon all for the Gospel, the Indian youth who has been trained in them cannot but recal with gratitude and affection the devoted

services of his Christian teacher. It is deserving of notice that most of these great reforms for which young India is striving—as the abolition of caste, the rights of the widow, and the elevation generally of woman—converge in the direction of that Christian faith which reveals God as the husband of the widow, and proclaims a holy brotherhood, where there is no difference—Greek nor Jew, Barbarian, Scythian, Bond nor Free. The recently much agitated Maharajah litigation is illustrative of the same tendency. Christianity deposits the Decalogue in the Holy of Holies; but it was the opposite with ancient Paganism and modern Hinduism. The young educated Hindoo will not, however, suffer this any longer. By his contact with Christianity his moral consciousness has been so elevated that he will associate the obligations of religion only with a pure morality.

In addition to all the advantages afforded by those higher institutions, they are educating a higher native pastorate for India. Anglo-Saxon theology furnishes, apart from the Bible, the noblest literature perhaps that exists for training the intellect, and moving and influencing the heart of him whose vocation is the Christian ministry.

There are many interesting educational questions embraced in Dr. Mullens' Review, to which we can advert only most briefly. We agree with him that large boarding-schools, unless it be for the training of Christian students and teachers, are scarcely worth the great expenditure which they entail. We are also of his mind that female boarding-schools are among the most valuable missionary institutions of India. So long as the homes of India remain as at present, they can but little contribute to educate the girl for her future duties as wife or mother. Such influences as they exert are chiefly injurious, and it is better for the young person to be withdrawn from them altogether. That a number of devoted Christian ladies, the wives or widows of missionaries in many instances, consecrate their lives and accomplishments to the education and religious culture of their Indian sisters, is a cause of deep thankfulness. The result is, that all trained in these schools are greatly superior in knowledge and intelligence to their country-women. Some are sincerely pious, and a few are useful auxiliaries in conducting female schools among the heathen. In many of our mission institutions the boarding-schools furnish a large proportion of the most hopeful cases of Christian conversion, and they have been the scenes of many happy and holy death-beds. The success of these institutions, and the blessings that have followed them, are a happy omen for future Christian homes. The cause of female education is generally hopeful. The numbers have risen in the day mission-schools from 11,519 to 15,899, or including Burmah to 16,862. The native gentlemen have also taken up this subject with enthusiasm in the Western Presidency, and they contribute munificently to extend its benefits. The mission work in

the Zenanas, instituted by Mrs. [Mullens and others, in this interesting field, continues to make progress, and has now been taken up in many of the cities. An interesting fact in connection with this came lately under our notice. A wealthy native gentleman of Bombay, long distinguished for his liberal support of female education, was desirous that his wife should share in its benefits, and obtain some acquaintance with European accomplishments. He told the Christian lady who had engaged to visit his wife for the purposes of education, that he had no objection to her reading the Bible, for he believed that no book could teach her purer morality.

The great question, after the whole review of this decade, is, What are the results and fruits of these Christian agencies? We have seen that the ratio of progress in many departments has been considerable, especially as regards the number of native churches; so that if it continue for half a century, the Gospel would be brought to the door of almost every native of India. In the meantime, however, the results seem but small. Take, for instance, those provinces and districts where the largest success has been attained, and contrast heathendom and Christianity. In Tinnevely there is a population of 1,270,000; of Christians there are only 45,361. In Travancore there are 1,280,000; of Christians, 30,607. In Burmah there are 1,436,208; of whom 59,366 are Christians. In Chota Nagpore there are 4,000,000, of whom 2400 are Christians. Passing from the question of extent to the estimate of the character of the native churches and converts, it must be owned that while there have been many interesting cases of conversion, plainly showing the presence and power of the Holy Ghost, and while there have been partial revivals in particular provinces, as in Tinnevely, the standard of Christian life is not very high among the converts. Dr. Mullens remarks: "How often have the faults of the New Testament Churches reappeared in the churches of India, and been strangely mixed with undoubted excellencies. But they are on the way to better things. They have quitted the swampy shores of idolatry: like the rolling hill districts among the Ghauts, they exhibit great inequalities of character, lofty virtues by depths of sinfulness; but they have only to press on amid the difficulties of their pilgrimage, and at length they will emerge upon that elevated plateau of settled virtue, which, as a Christian people, even Englishmen have attained only after eight generations of Protestant teaching and Bible influence." Nowhere, perhaps, more than in the Indian churches, are the benefits experienced of a wise and careful Church discipline. It is but slowly that the edifice of Christianity is being built up in India. Let us see that if the progress be slow, it is also sure, and that the structure which we rear to the glory of a Triune God be a spiritual temple, where living sacrifices, holy, acceptable unto God, are offered up. It is pleasing to find so

many branches of the Christian Church labouring together in the cause of the One Master with so much harmony and catholicity of sentiment. A

love of Christian union has long been a marked distinguishing feature in the character of the missionaries and Christians of India.

THE SOCIAL CONGRESS AT GHENT.

CONGRESSES are the order of the day. To the congress held at Malines succeeded, after an interval of a few weeks, that of Ghent, which as a counter-blow to the former, displayed extraordinary animation.

It is well known how high the state of parties runs in Belgium, and how keen the antagonism is between the Catholics and the Liberals. Accordingly, the latter were ardently desirous to have their revenge for the Malines manifestation; there were Catholics also present at Ghent, and their presence gave additional vivacity to the debates. Having myself attended the Congress I am able to give an exact account of it. This Association for the Promotion of Social Progress has only existed two years, and yet it has already assumed very considerable importance. It gives to eminent men of all countries an opportunity of meeting on the ground of free discussion, and affords scope for the display of the principal moral, philosophical, and religious tendencies that divide men's minds in our restless and unsettled age. I shall dwell more particularly on what I was able to ascertain in a religious point of view. And, in the first place, we may remark that the religious question is now constantly brought forward with the earnestness and gravity that it demands. Evidently it is no longer possible to evade it. It permeates the stormy air we breathe, and breaks out in connection with any and every other subject.

As might have been therefore expected, it very soon made itself apparent in the course of discussion on the principal points submitted to the deliberation of the Congress. These were:

1. Capital punishment.
2. The province of the State in education.
3. The morality of art.
4. The amelioration of the condition of the working classes.

Upon this last subject we had an admirable speech by M. Jules Simon, a speech full of heart and feeling, causing the souls of his hearers to vibrate in unison, and showing how sacred a duty is incumbent upon the more favoured classes of society towards the poor and the outcast, and how essential it is to devote oneself entirely to this holy cause. I can hardly do justice to the impressions produced by this pathetic and beautiful address. M. Jules Simon is one of the representatives returned for Paris at the late elections. He described to us in burning language that thirst for instruction which literally devours our working classes, with whom he came much into contact on the occasion of his recent election, when they would often surround

him, imploring him, some of them with tears, to use his utmost efforts to bring about a possibility of instruction for their class. M. Jules Simon is one of our most distinguished men; he gave up his chair at the Sorbonne at the time of the *coup d'état* in 1851, and all his writings breathe the purest and loftiest morality. He is on the very threshold of the Gospel, but has not as yet crossed it. As I listened to him I kept saying to myself, how necessary it was that sincere believers amongst ourselves should throw themselves heart and soul into a career of practical charity, and emulate their brethren in England in that holy crusade against want and ignorance, at the head of which stand such men as Lord Shaftesbury. Never were circumstances more favourable to carrying the Gospel message to the working classes in our large towns, intelligent and eager for instruction as they are, and thoroughly disgusted with Catholicism.

With regard to capital punishment, its opponents urged the immortal destiny of the human soul and the fearful responsibility assumed in hurling it prematurely into eternity. On the subject of morality in art we had a melancholy display indeed. We witnessed a young woman, well known in France as the translator of your "Darwin on Species" (to which she affixed an atheistic preface); we witnessed, I say, this young woman come forward to address an immense assembly for the purpose of assuring them that the morality of the Gospel was perfectly exploded, that it now behoved us to elaborate a new one, that each individual indeed had to construct a morality for himself or herself, and that consequently we had no right to blame or condemn anyone for anything! This was tantamount to a formal and audacious negative of immutable morality; and in point of fact this is the conclusion that results from all our pantheistic systems. I was truly happy to remark the indignation excited by these odious maxims, and the freezing silence with which they were received. Thank God that although such theories may be framed with impunity in the silence and retirement of the study, they cannot be spoken aloud in a large assembly without deeply jarring and outraging its moral sense. Mademoiselle Clémence Roger found out to her cost that we are not as yet ripe for the so-called morality of the future.

But the question which most intensely excited the Congress was that concerning the part to be taken by the State on national education, because it is this that most directly leads the Catholic party into collision with the Liberals. The former would appropriate to itself, through its religious orders,

all educational activity, which would result in a deplorable obscurity; the latter, to avoid that evident danger, would gladly leave the whole system of instruction in the hands of the State, which again would be fatal to all spontaneity, all independence of mind, and would raise up a generation of mere officials. It was during this debate that we heard the strongest protestations against the Congress of Malines, and also the most vehement outbursts of opposition to Christianity which is one of the signs of the times. The writer of the present communication being called upon to take part in this discussion, defended the rights of liberty without reference to party passions. In presence of so much antagonism to his dearest opinions, he could not but bear witness to the undying power of the Gospel. Perhaps some interest may be felt in the following fragment of his address, which was heard with approval by a very mixed audience:

"Before I conclude, I would say a few words to the two parties who have too often appeared irreconcilable, the Catholics and the Liberals.

"To those Catholics who are friends of liberty, I would say: Be consistent with your own liberal protestations. Never more let it be supposed that when you claim liberty, you mean liberty for the right and the true; that is to say, liberty for yourselves, and not for all. When you speak of modern rights, of equality in the eye of the law, of freedom of conscience, there is one terrible word that you are constantly met with, and that word is Rome! Rome! Oh, methinks were I a Catholic, I should more than any other be passionately desirous of seeing the temporal power of the Pope abolished, so that no one might be able to object against my religious faith, that it supported the most detestable government in all Europe. Shake yourselves free also from that wicked and lying newspaper press, that degrades polemical discussions and disgraces yourselves. We only demand one thing from you; and that is, to draw the most simple inferences from those principles of liberty you sometimes so eloquently put forth.

"To the Liberals, I would say: Be yet more liberal, accept all who advance towards you without bitterness and without aversion. You have too long believed yourselves serving the cause of liberty, in refusing to extend it to its adversaries. It is high time to claim it for all alike, for the Church as well as for your own party. It is but a poor triumph to restrict the Church's activity by means of a violation of rights, or to suspend, with regard to her, the privilege of association on

the free exercise of charity. You think, when you have driven a Jesuit away, that you have had a vast success. Far otherwise. You have but expelled a liberty from the country, and there is nothing gained by that. How much wiser to conquer for all alike common rights. What advantages would accrue from labouring in concert to reconcile liberty and religion! It is from their disunion that all our misfortunes spring. For, do and say what you will, religion is still the greatest power in our modern world, despite all the intoxication of free-thinking. It is in vain that men throw flowers on the tomb of Christ, and flatter themselves that he is buried there for ever amidst spices and perfumes. Christianity is more essentially living, more full of youth than all else that attempts to grow in it. Without it there can be no increasing, no permanent liberty. Christianity and liberty want each other. Take care that religious men have cause to love and defend liberty, and you will most efficiently promote it. Thus it is that I aspire with all the energies of my soul to this reconciliation between religion and liberty."

In conclusion, I may observe, that I hold it to be a great advantage to men of faith to come in contact with such an assembly as met at this Social Congress. One learns thus more about the moral conditions of our day than one would from any amount of reading. I am still more convinced now, than I was before my visit to Ghent, that we are in the very midst of a great religious crisis, that Catholicism no longer satisfies the friends of liberty, and also that these too frequently seek after freedom outside of that which can only confer it; seek it in a frivolous and yet vehement infidelity. Ours is a time when it behoves those thoroughly convinced of the truth of Christianity to come forward courageously and show their colours without reserve.

The "Life of Jesus," by M. Renan, was evidently present to all minds during this late congress; either welcomed there with enthusiasm, or repudiated with indignation. Positions are becoming more and more defined. There is no such thing now as a happy medium, or an attitude of indifference. In matters of religion, a right of neutrality may be said to exist no longer. For my part, I bless God for this result, being thoroughly convinced that the worst thing of all is lukewarmness. Accordingly, I have returned from Ghent more than ever resolved to fight the good fight of Jesus Christ with energy and firm hope of eventual triumph.

E. DE PRESSENSÉ.

THE BISHOP OF OXFORD ON CHRISTIAN MISSIONS.*

AFTER some introductory remarks, the Bishop said:—I need not, I am quite sure, say anything to

* In inserting the address of the Bishop of Oxford, delivered on the 12th October, in the Free-trade Hall, Manchester, which appeared in the *Times* and other newspapers, we depart from a fixed rule of not publishing

you as to the general duties of Christian people, because they are Christian people, extending their any papers which are not original. The address, however, is so admirable, and so ably meets objections to missions, that we wish to preserve it in a more permanent form, as well as to bring it under the eye of all our readers.—Ed.

Christianity to those who do not yet possess it. I should think it lost time to argue with any sect of professing Christians, whatever the abstract proposition of the duty of preaching the Gospel to others. That duty lies upon the very simplest and broadest statements of the Christian faith. No man receives from God any gift to consume it selfishly upon himself. Stewards we are, one and all of us, of whatever talents we have been entrusted with—stewards for the mighty Master, labouring for the great account. And if this applies to every talent committed to the stewardship of man, the responsibilities of that trust must rise just in proportion to the greatness of the deposit. He that has received much shall have to give an account for more. And if this be so, what is for this world and for the world to come the greatest deposit which the Almighty can have intrusted to his creatures? Surely it must be the knowledge of himself, the revelation of His will, the knowledge of His being, and of His own person and character, and the principles of communion with Him, of obtaining oneness with Him, of being made like, in the humility of creatureless fear, to the Great Creator himself in His unapproachable greatness. This is Christianity. This is to be indeed the Christian Church—to have come to the general assembly and church of the firstborn that is written in heaven. Impossible, therefore, is it that this should have been intrusted to any one except upon the condition of communicating the blessing, and not selfishly consuming it himself. Therefore, to have been made members of the Christian Church entails of itself, upon every one intrusted with that membership, the duty, according to his power, of extending the boon to all mankind around him. This being the first broad position upon which all Christian missions rest, and their claim for support, there comes next the very important question, of what instruments men should choose to do this work which they are bound to do. Now, so blessed is the work, so large is the field in which it is to be wrought, so plainly earthly and sensual are the difficulties which are to be overcome in leading men to do it, that I for one rejoice in every single instrument by which the work is being accomplished; and, instead of looking with a scrutinising and somewhat jealous eye upon the instrumentality, ready to find a fault with it if it be possible, my own inclination is to rejoice in every lawful instrument which can be employed, and which men can be got to use, in order to undertake at all to do this mighty work God has committed to them. Therefore, I would never appear before a body of Christian men at home to urge one society to the depreciation of another. I would—and I think I should not be fit to speak to you if I did not avow it—I would always take what I believed to be the best and most effectual instrument, or the one which had the greatest claim, but not as depreciating the others for the purpose of exalting that. This seems to be a plain, intelligible, Christian proposition. If a man will not join with

me in using the instrument, I say to him, “Go and use another, and do it heartily, and give it your prayers and self-denial; only do not be an idler and make-believe in the work. Do not use, as an excuse for doing nothing, the miserable pretext that you cannot join with this man or that man, and that everything is not squared exactly as you would have it.” As if in a town beleaguered, when men’s lives and women’s honour were at stake, one man would refuse to use the piece of ammunition which had been provided for him, because there were figures stuck upon that tube the exact shape of which he did not admire! No—let us use all the instruments God has given us in this righteous and noble warfare. But in anything I may say, think not I wish to depreciate any other instrument, while I am bound in Christian honesty to show you the peculiar advantages which attend that society which I am bound to speak about. Those advantages seem to me to rest upon two things—first, the relation of this society to the Church and to the nation at home; and, secondly, the relation of the work of this society to the spread of our people in distant parts. Those are the only peculiarities of this society. If any of you come here expecting to hear from me that this society is the advocate of any peculiar notions in the Church of England, I must disappoint you. It is because I believe it to be the organ of no peculiar opinions in the Church of England, that I think it has a special claim. Mark, I pray you, how the relation of the society to the Church is maintained. Supposing a society, in the main within the Church of England, wished to stamp upon its missionary work some peculiar character of its own, and not the character of the common Church. How can it be done? It must be done by forming a committee of management, who, instead of being left to assume naturally the colour of the Church at large, shall be obliged to assume peculiar distinctiveness of colour within that common body of the Church. The committee so selected would be able to carry out its purpose in this way. It would select as the missionaries who went out to do its work men of the same colour as themselves. They would be instructed to select for their use books the very covers of which bore upon them the very same tint and hue, and so there would be one pervading hue running from the book to the missionary, from the missionary to the book, and, if possible, from the book and teacher to the convert. Now, the tendency of all that is to cultivate party-feeling within the Church at home—to make that peculiar hue which has been adopted the substitute for the general Catholic truth of the whole body of the Church, and so, by degrees, to become one-sided, or what I may call society-ish, if I might venture to invent a word. So, instead of the great object of those who are banded together being the spread of the Church of Christ throughout the world, it will be the property of the particular society, and the spread over the earth of that particular

tint and hue. The Gospel Propagation Society, in order to avoid that, has adopted this method. It has said, it is not safe to commit to a shifting committee the great task of judging of the fitness of the missionaries who are to go out to preach the everlasting Gospel. It therefore has divested itself of—call it patronage, or responsibilities, or what you will—it has divested itself of the work of settling who is fit to go and who is not, and it has committed the work of choosing to the chief rulers of the Church in your own Church at home. It leaves it to the two archbishops of the two provinces and to the metropolitan bishop—because by a long tradition, as I think, of misunderstandings, it is supposed that the Bishop of London is a sort of œcumenical bishop throughout the earth. But, however, from that misunderstanding has come this good result, that the Bishop of London is joined to the two Primates, and with them appoints the clergymen who every year act for the Gospel Propagation Society as a body, who examine all the missionaries who are sent out to distant parts of the earth (clergymen or schoolmasters), with the single exception of any man whom colonial bishops, being in England, select to take back with them to their own dioceses. Even the colonial bishop, if in his own diocese he requires a man to be sent out, has to send that man to be examined as to his fitness for the work to this committee, appointed by the two Primates and the Bishop of London. And so, if it is possible for a human society to have divested itself of every opportunity of cultivating or increasing party-spirit in the Church, the Gospel Propagation Society has done it. It has identified itself, as far as it is possible for a human instrument to do it, with the Church as that Church lives, and feels, and prays, and acts here at home throughout all the dioceses in this great country. This is the first point; and then the next is exactly parallel with this. The affairs of the society are administered by a Board of which, officially, the archbishops and the bishops in the United Church of England and Ireland, and every colonial bishop, are, without selection, members, capable of attending—and, for the most part, throughout the time their duties call them to London, actually attending—upon the weekly administration of the missions of this society. So that here again, as being identified with the universal episcopate of your Church, this society is, as far as it possibly can be, not a society of a party, but of the Church. In the next place, the relation of this society to the nation is the only other distinctive feature of its work. By that I mean that, instead of picking, at will, spots upon the earth to which it will send out its missionaries to bear the Gospel message, it lays it down as a primary proposition that where the nation touches heathendom, the nation incurs the double responsibility—first, of securing for its own poor emigrants the ministrations of the Word and Sacraments as they are ministered at home; and next, the responsibility

of conveying to the heathen people around them the blessed message of the everlasting Gospel; and that this being God's appointment through his Providence is to be taken as the indicative finger marking where the work is to be begun, and where, therefore, His blessing, without which all is vain, may be expected. This is the second great feature, and I think, if you come for a moment to reflect upon it, it must be the right principle in Christian missions, because they depend altogether for success upon His blessing. Only transfer yourselves in thought to the earliest times, when the Gospel of our Lord was struggling for expansion through the earth. You then saw it settled where the apostles and apostolic men should go, and where they should not go. It was not left to their own individual caprice—it was not left to their own private choice. The Blessed Spirit indicated to those who were carrying the banners of the Cross where they should make their first inroad, and from what places they should for the time abstain. You remember where we read that they were disposed to go to Asia, but the Spirit suffered them not. You will also remember the man in Macedonia beckoning over the Apostle St. Paul in a vision, beckoning him away from those interests which lay dearest to him, beckoning him away from that peculiar line of missionary work which it is perfectly plain he had chalked out for himself. St. Paul, remember, was an Eastern man, and full of the love of the East which belongs so essentially to every Eastern man. Plainly, we may gather from the whole account that had he listened to the dictates of his own inclination, the Lesser Asia would have been the great sphere of that man's work. But to come to Enrope, with which he had little sympathy—no sympathy at all at that time, except as he sympathised with every fallen and redeemed man, because he saw upon every one the Cross of His beloved Lord and the redeeming drops of his Master's blood; to come from the beloved East, with its ancient calm, with its loved traditions, with its beloved voices, and to cast himself, instead, into the strife and turmoil of Europe, was altogether against the natural inclination of the man. But the vision beckoned him, and the apostle obeyed. And if he had not obeyed, if instead of that he had leant upon his own inclinations, and had gone whither they would have led him, can any one of us for a moment doubt, that that mighty success which attended him would have been withheld, because the Spirit worketh in the willing instrument which bows itself to the lightest intimation, and not through the self-willed heart which sets its own will up against the will of the Almighty. If at that time the duty of thus spreading the Church of Christ was to listen entirely, and with such childlike obedience, to the intimations of the will of God, must not it be the same with us? Must not we just as much be bound at this moment to see that where the finger of God points is our sphere of labour, if we desire in our time to have the whole support

of God and His whole Spirit with us? The only difference must be this,—we are not to look for the supernatural intimation of that will, but we are to read the intimations of that will in the ordinary communications of God to us. Now, how are these ordinary communications made? They are made by the unseen presence and power of God working through material things; shaping the flow of the stream of time as it runs onward, bending it now in this and then in that direction, and leaving for us, studying carefully His will in His revealed Word, and His ways in the world around us, to see what His intimation to us at the time is as to the duty which at that moment is ours. And how, then, are we to gather it as to this? Consider for a single moment the position of Christendom now, as compared with the condition of Christendom when the father apostles and fishermen of Galilee went out against the united world to spread that truth. Surely we can see at once, that whereas then the ignorant were against the learned, the uncivilised against the civilised, the comparatively despised against those who were rich in all the learning and power of this world; now, on the other hand, the riches, the power, the political strength, the intellectual vigour of the earth are gathered upon the Church's side against the Church's opponents. We know perfectly well now that what we call civilisation is really another word for Christianity in some shape or other. Where is there at this moment civilisation upon the earth where there is not Christianity, and where Christianity has not been? You see, then, the difference that has come over the whole aspect of the conflict. It is now this world's might of intellect, this world's power of arms on the side of Christianity, against the uncivilised, barbarous world in their ignorance not only of Christ, but of all other things in this mighty world around them. Now mark what follows from that distinction. When those who were preaching the Gospel of the kingdom came as the ignorant to the learned, how could they obtain a hearing? What was necessary for them in order to enable them so to command the attention of the world as that the world would listen to what they had to say, and give to what they had to say the opportunity of producing its proper results? You see at once that something was needful. That something manifestly was the power of working miracles. When a man went among the heathen people of that time who were his superiors in philosophy, his superiors infinitely in art, the superiors of his own nation in political power—when the poor Galilean fisherman came to argue, for instance, with the learned Greek or with the powerful Roman, what had he to command so much as a moment's quiet attention, which would lead that man without the utmost scorn to listen to his words? God provided that power as His Church needed it in the power of miracles—credentials from the other world, credentials from the Master of Life, creating the first listening and attention to the Word which

that messenger bore, which Word was to produce its effect upon the listener's heart. This was the power of miracles. It was not that the miracle itself converted the heart. It is a most shallow view that. Signs and portents do not convert the heart. They do not touch the will, in which lies the mighty secret of conversion. They do not move the affections, which must be stirred before the stubborn will yields itself, and in which, in their final flame heavenward, is the accomplishment of the mighty sacrifice of the heart of man to his God. Prodiges and portents touch not these things. There are deep notes in the mighty composite instrument of humanity, which the sign and the miracle cannot make to speak. No. It was the message of the love of God then as it is now—the message of reconciliation brought home to the man in whom the gnawing sense of internal dissatisfaction was breeding a desire to have questions answered which from his youth up had been sounding unanswered within his heart—it was this message of the Lord to him which, under the breath of the Everlasting Spirit, was then, as it must be now, the single instrument of the conversion of the heart. The miracle did but, like the voice of the trumpet, awaken the attention which was to be given to the received message. Is there anything provided at this moment which answers to that? It seems to me that the reply is patent, inasmuch as now the superiority of the holders of the deposit of the faith over the whole race of man who have it not is plain, intelligible, and certain. They can, by the demonstration of that superiority, command the same first listening to the message that they have to deliver, which the gift of supernatural power administered to the first preachers. Now, mark you, that is not saying that civilisation can convert nations—not a bit—nor that the superior power which waits upon the possession of the Gospel converts them. I ventured to say even that the power of supernatural works could not convert the heart, and no more can these supreme powers of intelligence and civilisation. They have no gift of themselves of converting the heart, but they have the gift of exciting the listening attention of those who can appreciate them, and so leading them to listen to the message, which message, under the power of the Holy Spirit, is the converter of the heart to God. If, then, this is so, first it becomes the duty of Christian nations to use that supremacy God has given them for this purpose; and next it becomes their duty, in choosing the field of their operation, to select those places where these powers God has given them will best enable them to demand the attention they need for the reception of their message. Therefore, observe, wherever a Christian nation has been by God's providence connected in its national character with the heathen people, there the finger of God marks, and there is the place for you to begin your work. If there be through His providential arrangement any part of the earth in which a Christian nation possesses the command of a great multitude of the

heathen, where they therefore will appreciate the power which these strangers possess, where they will see with their own eyes what civilisation has done for them—there is the indication of the hand of God; there is the man of Macedonia standing in a vision, and saying, “Come over and help us.” If we can read the signs of the times as the apostles read them, that should show us that we should go over, gathering assuredly that God has called us to the work. This is the principle of the Gospel Propagation Society, the second principle after identification with your Church—that it identifies itself with your nation; that it distinctly says, wherever the people of England spread throughout the earth, there rests the twofold duty upon the community at home—first, that it should give to the poor the power of maintaining their faith; secondly, that through the Christian communities settled there, it should show in the eyes of the heathen people what the power of Christian civilisation is, and so command a hearing for the message it should preach—the Word of God—and spread the sacraments of the Gospel. This has been, and I trust always will be, the one principle of the society. And now mark, in detail, what it is. The distresses of a manufacturing population at any particular moment lead necessarily to a certain amount of emigration from our shores. Many of us may think it very dangerous to encourage it; may be very glad to see it stayed; may fear, and not without reason, the removing skilled hands, and leaving therefore the mighty arts by which the nation’s wealth has been formed without material hands wherewith in future to produce them. I have nothing to do with that question—I deal with the fact. Any mighty stir in the population at home does necessarily—from a community girdled into so small a space as the British people are, bound in by the narrowness of these islands—does necessarily drive away the wave of emigration to the less peopled parts of the earth. And who go? You know perfectly well that it is the poorest and least provided who go. You know, again, that it will continually happen that in point of character the people go who have the least of fixed regulation in their own moral character at home: those go who are ardent, who are impetuous, who are somewhat ungoverned, who are a little undisciplined, who have found the straitlaced sobriety of home-life a little irksome. They are the readiest to slip their anchor, to seize the first breeze, to dare the intermediate sea, and to venture upon the unknown continent beyond. It must be so. The well-furnished and the rich, the comfortable, the respectable, the creators of impressions in society, and the ready recipients of society’s impressions—they are the men who are the least willing to go. They get, even if they are poor, into their corners, and wait until the storm has swept by and the little crowd of canoes in which the less-disciplined poor have entered have been borne away over the trackless sea to their distant work. But now follow that canoe—follow that wave of English life break-

ing upon some distant shore, and what is its condition? Those men have a hard struggle before them. The abject among them will sink down into menial offices in the great cities upon the coast of the Atlantic opposite. The daring will press on into the back settlements of society. The wood will ring again with the woodman’s merry axe, and the earth be subdued before the enterprising family. But it is a hard fight—it is a great struggle. There is poverty to be met, not as it is met with here, with hands always ready, thank God, to be stretched out to relieve a man in his sickness and in his extremity; but in deep, dark woods, where there is not a Christian near, where there is no hand ready to be stretched out but the unseen hand of the Supreme Lord. There, with fever, it may be, laying low the strong arm upon which the whole family depends—laying low the mother upon whose presence everything within that rude hut depends, even for health as well as comfort,—there is to be accomplished that mighty strife against the rebellious elements of this fallen world of man their dethroned lord. And what is to be the issue of it? Life or death? God knows! Almost always this struggle waits upon the advance-guard of the advancing civilisation, and how can you expect those men to be the planters of your Church in those remote deserts? Even if they desired it, how could they? They have neither the time, nor the education, nor the means. It is with the utmost exertion of every power of labour God has given them, that they can win from the reluctant earth the very necessities of supporting their family. No: that first wave of emigrant life, as it breaks upon those distant shores, cannot by any possibility bear within itself the elements of reproducing the Church of Christ. Then whose duty is it to see that they have it? Ah! you hold, undoubtedly, that it is the duty of the nation that sends them out into that wilderness to do it. How if we suffered these people to go without the means of reproducing their own natural life in that distant West? How if the Government of this country freighted vessels and sent men out unfurnished with the necessary implements for that struggle which they have got to maintain in the forests, and cast down a shipload of them in some distant part, there to starve and to die? How would the English people think of the dealings of that Government? How if they sent them out in some time of trouble, in ships that were not seaworthy, knowing that they were not seaworthy, to trust to the stream of the Atlantic to rid them of the troublesome mouths? How would the people of England deal with such a Government? Why, would the tenure of office of any the most popular Government that this land has ever known be worth a week’s purchase, if one such dereliction of duty could be traced home to them? I trow not, and thank God for it. But what, then, shall we say of the duty of a Christian people of sending out with those emigrants the means of reproducing their better possession of the Church of Christ, of the

means of grace, of the hopes of glory? Can it be that that which would be so dire a dereliction of duty as to things earthly in an earthly Government, shall be no dereliction of duty as to things heavenly in the spiritual community of the Church of Christ? No. Surely, my friends, the conclusion is certain. We are bound as a Christian community to send out with these poor emigrants the means of reproducing the Church of Christ among them. This is the work of the Gospel Propagation Society. It does not undertake to maintain in the settled communities of North America, for example, the preaching of the Word of God. It would be as irrational to ask you, the people of Manchester, to provide for the Church of Christ in Montreal, as it would be to ask the people of Montreal to provide for your churches here in Manchester. There is no such folly as that committed by the society; but it is with that first margin between absolute barbarity and civilisation, which consists of the ravelled edge, so to speak, of this emigrating population, in meeting there a population of comparative lawlessness, that the Church of Christ at home has to do. It is to supply those wants that this society addresses itself. And this cannot be done by the Government of this country. The unhappy condition of our religious divisions besets us there as everywhere else. If the Government were to attempt it, the Government would be met at once by the unanswerable question, "What are we to say? We deal with taxes drawn from a community made up of all discordant voices of religion: which voice are these taxes, as administered by us, to speak?" No. Alas! alas! this plague of religious dissension besets us there, weakening us for good, as it besets us everywhere besides. Instead of glorying in it, let us never name it without smiting upon our breasts—without confessing our shame. If we were but a united people in religion, there is no limiting what we might do for God's glory and for man's salvation. But so it is, and therefore it must be left, mind you, to the Church of Christ to do it—to the Church of England to do it for the great mass of those emigrants, because the great mass of emigrants from this land belongs to its own communion. This then, I say, is so palpable and first a duty in the missionary work, that we have not a right to go to the heathen until we have made some preparation for supplying our own people with the truth. "Let the children first be fed." "He that maketh not provision for them of his own house hath denied the faith, and is worse than an infidel." And observe that for the very work of evangelising the heathen this is essential, because a lapsed Christianity, presenting Christianity to the appreciation of the heathen mind with the sins of a high civilisation, and without the correlative restraints of a prevailing Gospel—that is the loudest and most easily appreciated argument against Christianity which the enemy of the faith can possibly use in this world. Therefore, if you allow that advancing wave of your civilized life to be nothing

but the bitter waters of irreligious life, you are perpetually preventing the spread of civilized Christian life, producing its own proper effect upon the heathen, among whom it permeates. Therefore, looking beyond your duty to men of your own blood—to your duty to the heathen, this must be the first of necessities, that you provide for sending out with your poor emigrant the Gospel of Christ, to be his redemption in that remote part of the earth where he settles. Then, secondly, for the heathen people directly. Surely we can see, from what I have ventured to trouble you with already, that it is from the establishment of your own people in one of these lands that you must send forth the messenger and the message of Christian truth to the heathen people around, because there your superiority is appreciated, and therefore you can command a first attention to your work. And now, my friends, what is the condition of England in this matter? Take only one single part of the work. See what God's providence has committed to this people of England in India alone. Did you ever reflect what really was the charge of God to your country in this one single fact of there being entrusted to us the dominion over India? There are over 200,000,000, remember, of persons, strangers as yet to the truth of God, and committed to the absolute government of the English people—one-sixth we may say, speaking loosely, of the human family. With the power of government, with the manifest superiority of education, and all the arms you have, have you used the opportunity of speaking to this people of the beloved Name and of the powers of the world to come? How have we used it? Those of you who know what the history of our dealings in India from the first has been will be able, without any suggestions of mine, to give the answer. You will remember such facts as these,—that when Carey, the Baptist missionary, went out first to India to preach the Word of God though one of our own blood, he was absolutely compelled to settle in the Danish settlement of Serampore, because the English were afraid of having the missionary to the heathen settle in their own territory. There was the beginning—ay, and the course of it has been far too like it. That one single fact of Sir Peregrine Maitland having been compelled to return home to England, leaving a high official post and returning in disgrace and, so far as man's orders could make it, a dishonoured man, because he refused to order Christian English soldiers to fire salutes for the most accursed of the Hindoo's idols—that fact alone seems to me to be but the reverse side in the language of prophecy of the bloody characters that were written broad in the Indian mutiny. Yes, yes, my friends, it was that cowardice for God which marked from the beginning the history of our Indian Empire. Perhaps all in this room may not be aware of the fact that, when the East India Charter was renewed in 1783, there was a mighty stand made in the British House of Commons against that cowardice. He who then led in every

such question of humanity and of truth the van of English thought—my own honoured and beloved father—he struggled hard against an almost universal opposition, at first, to get inserted in the Act by which the new charter was to be framed a declaration—somewhat barren, because too general, and yet, as he hoped, likely to bear fruit hereafter—that it was the duty of the people of England to promote the moral and the religious welfare of the people of India. Could anything be lighter than that? And yet it was not until after a struggle of almost unparalleled violence that he carried the insertion of that clause. He did carry it, but so terrible was the cowardice at that time of the English mind upon these matters, that in the final adoption of the Act the clause was struck out again as threatening English domination in India—the mere admission that it was our duty, when we could, to promote the moral and religious welfare of the Hindoos being judged so dangerous an assertion, that it might cost this people the possession of its whole Indian Empire. Is it to be doubted by any reasonable man that the providence of God—working not by direct interpositions, suspending His laws or interrupting His ordinary administration, but by those ever-present and unseen methods by which He works out, through the rebellious wills of men, His own blessed purposes—did suffer these last troubles of ours to be, in the course of natural events, at once our punishers for the past and our instructors for the future? And in some degree, thank God, we have learnt the lesson; and just in proportion to our less fearing to avow ourselves Christians, has been, in fact, our sway over that Indian mind committed to us. The fruit of the work of the Gospel Propagation Society may be apprehended there as well as anywhere else, endeavouring wherever it can to use the broad basis of the wealth and power which England possesses there to do—what? To force no one, to compel no one, to bribe no one, to purchase no one adherent, but to get a hearing for the blessed message which it is its business to disseminate. And how great the effect that is obtained may be seen in whole districts of the South of India at this moment—the earliest sphere of the labours of this society and of the Society for Promoting Christian Knowledge, which in the beginning of the work combined these two works, handing over afterwards this one of the propagation of the Gospel to the Propagation Society. It is not possible for us, dwelling at this distance, to know, unless we had learnt it from those among them, what the effect upon the native mind in all those districts has been—how village after village has been brought to profess the faith of Christ. Take one little fact,—that in the district of Tinnevely alone, several years back, as much as 11000. a year was subscribed for the spread of the Gospel by the South Indian converts themselves. And how much does Manchester, with its traditional Christianity, give to the Gospel Propagation Society? Set the small means of these

Tinnevely Christians beside our mighty results, and see what it is. It is almost 1s. a week from every Christian family throughout that whole district that those people out of their poverty contributed. Set that beside what we are doing at home, and I think we may blush at the comparison. Well, now, this is the work. It would only be repeating the same story to take you to other parts of the world. It would be easy to do it—to New Zealand and to North America, of which I shall say to-day nothing, for the simple reason that my right-reverend brother, the Bishop of Columbia, will address you and enlarge upon it, and tell you the works of his own hands, in which God has blessed and prospered him there. He will tell us something of that which many of us feel who knew him before, and had some little hand humbly in leading the selection to fall upon his head for his important post, of his deep and rejoicing interest in the mighty advance of the work that he is accomplishing. It would be easy to say the same thing over and over again. But this is the issue to be tried. Will you, by your Church's own instrument, accompany the march of your nation's civilisation with the blessed seed of the Word and the Sacraments of the Church of God? Can you, as a people, expect to be maintained in your greatness, if you are unfaithful to your trust? Can that which you so give to God by any possibility be lost or wasted? You will tell me, perhaps, that the results are not commensurate with your expectations, and that they justify your coldness. If the time would serve, I think I could answer those charges. Instead of being less than anything we had a right to expect, I think I could prove to any thoughtful man that the blessing of God as given to our labours is infinitely greater than anything we had a right to expect, if we measure those labours by the true measure of their simplicity, their singleness, and their self-denial. Men are led astray, so far as that argument goes, in this way. They see the spread the Gospel has made throughout the earth—they see it does not make the same spread now; but they forget that they are comparing, perhaps, an interval of ten to fifty years with an interval of 1800 years through which the Gospel has been spreading in the earth. So far from its having been a slow, I believe that in many parts of India, for instance, it has been an unexampled spread, and that if men at the beginning had judged by the same standard, they would have turned back from barbarian Phrygia and never visited distant Britain with the healing sounds of Christ's truth. But even if it was not so—if we did not see the result—that should make no difference in our work. We work not for results, but we work for God, and we leave the results in His hand. And when man, in his littleness, looks out and says, "I do not see the fruit, and so I will give it up," it reminds me, my friends, of what we see even in nature. We look at some mighty estuary which the retiring tide has left bare of the water. We go to one of your own Lancaster shores, and

we see there a vast expanse of sand and mud, with little trickling rivulets wearing their scarcely appreciable way through the resisting banks of that yielding ooze; and the man who knew not the secrets of the tide and the influences by which God governs nature would say, "How can you ever expect to see that great expanse covered? Look at those sandbanks—those mud-heaps: how, possibly, by any contrivance are you to cover them? You had better give up the thought, and acquiesce in the perpetual sterility and the enduring ooze." But high in the heavens the unseen Ruler has set the orb which shall swamp in her time the tides of the surrounding ocean, and when the appointed moment comes—noiselessly and unobserved, but

suddenly and sufficiently—the whole is covered by the rejoicing water; and again it is one argent surface, sandless and mudless, because the Lord hath willed it. And by the selfsame power, when the appointed hour comes, His work shall be wrought in the heathen mind; and these trickling rills of a struggling Christianity, which we have scarcely maintained through the mighty ooze of the opposition of fallen humanity, shall, under the unseen influences of the heavens above, so spring into a rejoicing tide, and cover with the wave of God's truth the regenerated earth. Blessed in that day above men shall the servant be whom his Lord, when He cometh, shall find working for the result!

SUNDAY-SCHOOL WORK IN THE UNITED STATES.

BY THE REV. DR. JENKINS,

[LATE OF PHILADELPHIA].

THERE are some things in Christian work which British Churches might perhaps learn from their transatlantic brethren. Those who have personally watched the progress of Christian effort in the United States have not failed to observe that it is specially characterised by energy of action and the spirit of enterprise. The Church there, taking its cue from that political freedom, and more from that wonderful activity and advancement in things material, which distinguish the American people from almost all others, is eminently progressive in both its efforts and its aims. A personal identification for several years with Christian work in the United States enables us to illustrate this opinion, which we shall attempt to do in this paper by the presentation to your readers of some few facts and thoughts respecting Sunday-School Work in that country.

The Sunday-school in the United States is an almost *universal* institution. You will hardly find, in the well-settled portions of that country, a Church—*i. e.*, a congregation—which does not with greater or less energy prosecute this important Christian mission. Presbyterians, Methodists, Episcopalians, Baptists, and Congregationalists, alike recognise in the Sunday-school a vital element of ecclesiastical success. That congregation which should either neglect or overlook this class of work, would be regarded as lacking in true zeal for Christian truth, and as lagging behind the spirit of the age. Certainly the Americans make more of the Sunday-school, and use it more, than any other Christian people. With them it is a *power* in the Church. From the Sunday-school, chiefly, the ranks of the Christian discipleship are filled and enlarged. It supplies, to a great extent, labourers for all the departments of Christian service; and, for the reason which will be shortly stated, there is scarcely a clergyman of any Church in the United States, or a foreign missionary of any of the American societies, or a lay-worker in any of the numerous congregations which are scattered over the country, who was

not in early youth connected with a Sunday school. Yea, a very large proportion—say nine-tenths—of those who become communicants in the Churches, save those of them who have migrated from the British Isles and from Germany, have passed a novitiate in this institution.

The *social* position which the American Sunday school holds in Christian congregations, as well as in the community at large, is a marked feature in its history and progress. *As a rule*, all communicants, and even non-communing members of congregations, send their children to the Sunday school. We have seen, for example, the daughters of a supreme judge sitting in the same class with the children of small tradesmen and mechanics. Indeed, lawyers, physicians, clergymen, merchants, and manufacturers of the very first grade, regard it as their duty, and most of them as their privilege also, to place their children once a week under the instruction of a pious Sunday-school teacher. It is conceded that this practice has its drawbacks. The contact of the children of a well-ordered Christian family with those of low and neglected, and therefore ignorant, households in the neighbourhood, could scarcely fail to bring down the tone of the former class agreeably to the maxim, "Evil communications corrupt good manners." Besides, the practice presents a temptation to parents to transfer the responsibility of Sabbath family instruction from themselves to comparatively irresponsible parties. This latter drawback is, to our minds, the most serious. Indeed we have long regarded it as a fair subject for discussion whether the religious training of all *Christian* families ought not to be thrown exclusively upon the parents or other guardians of our youth; and the Sunday-school work of the Church confined, as of old, to the children of families religiously destitute and ignorant. But we shall not allow ourselves to be betrayed into a discussion of the relative merits of these two methods or spheres of Sunday-school labour, especially in a paper which professes

to give facts merely as to the work in the United States. It will be perceived by any one who will reflect upon the subject that this elevation of the American Sunday-school to the higher social *stratum*, must bring the institution into greater prominence, and impart to it a wider influence, than are obtained for it in those countries in which Sunday-school instruction is limited, for the most part, to destitute children, and to the humbler and less intelligent families of congregations. It were well to add, that the argument chiefly employed by Americans in favour of their practice is that of the influence of example. It is contended that, if the wealthy send their children to school on the Lord's Day, the poor can have no excuse for declining to send theirs. President Lincoln, as soon as he took up his residence in Washington, sent his young son to the Sunday-school of the church (Dr. Gurley's, Presbyterian) which he and his family attend. The little fellow died, and now throughout the length and breadth of the United States "Willie Lincoln" is spoken of amongst children as a "Sunday-school boy."

This identification of the higher classes of Christian society with the Sunday-school, exerts an important bearing upon the whole character and working of the institution. The very best and most influential people in the community take an earnest interest in its success, for they have themselves been brought up under this *régime*, and now their children share the same influence and control. Thus it happens that medical men, barristers, authors, college prize-men, together with men and women of culture, of wealth, and of leisure, are frequently found in the ranks of Sunday-school teachers and officers. We have known a Sunday-school superintended in succession by two Christian veterans of upwards of threescore years, each of whom enjoyed an annual income of from fifteen to twenty thousand pounds. It is not hinted or even supposed that these men were more competent as Sunday-school superintendents than others in less affluent circumstances would have been; but the fact will serve to show that, with such persons prominently engaged in its service, the Sunday-school, in that congregation at least, must have been socially influential, not to speak of the indirect power of such an example upon other schools and congregations.

Again, this feature of American Sunday-schools will account for the somewhat extensive missionary work which is accomplished through their instrumentality.

A school will not unfrequently constitute itself a foreign missionary society, auxiliary to the denomination with which it is connected. Superintendent, teachers, and scholars, vie with each other in earnest efforts to make their society prosperous and effective, and in some few instances that have come under our observation as much as six hundred pounds sterling have been raised within a twelvemonth by a single school for the support of Christian missions to the heathen. This has been

done for several years by the Sunday-school of St. George's Episcopal Church of New York (Rev. Dr. Tyng's). The interest of the scholars in this work is sustained partly by earnest addresses from the rector and others, but also, perhaps chiefly, by direct communications from missionaries abroad to the scholars themselves. A portion of their annual contribution, it may be, is sent to some missionary in India or China, to assist, among other things, in the maintenance of a mission school, or to defray the expense of the education for the ministry of some missionary convert; and once or twice in the year the almoner of their bounty sends to the school a detailed account of the work with which its members had thus identified themselves.

Other schools form themselves into auxiliary Home Missionary Societies; and many a Sunday-school in the Eastern States contributes an amount sufficient for the entire support of a missionary in "the West." This missionary writes to them three or four times a year, his letters being read in open school. In these communications he relates the incidents of his work, his depressions and joys, his failures and successes, and the children begin to regard him as *theirs*, and his works as theirs. Once in a year or two, he will appear before them in person, and tell them *virâ voce* of the work which their contributions have enabled him, by God's blessing, to perform.

Sometimes, again, a Sunday-school will undertake City missionary work, and will contribute funds sufficient to sustain another Sunday-school in some degraded portion of the population. Once a year the children of this mission-school will visit the parent school, say at its anniversary, and the two schools will sing the same hymns together, and listen to the same addresses. We have known a school and its dependencies in the same city number a thousand scholars, and have seen a large proportion of this number present at an anniversary in the mother church. There can be little doubt that children whose attention is called thus early and systematically to such responsibilities and work, are in a fair way of training for future usefulness in the Christian Church.

Few things in Sunday-school work are so important as a facile and successfully executed system of *absentee visitation*. The theory which has been most generally adopted by our friends in the United States is perhaps the best that has been or can be devised. *Each teacher is held responsible for the regular attendance of the scholars of his own class.* If any of them are sick, he is to visit them at their houses, pray with them, and instruct them, and, as opportunity offers, comfort the parents. If any of them are poor, he is expected to visit them, to search into their circumstances of destitution, and to bring their case to the attention of the proper authorities in the congregation, with a view to relief. If, for example, they are destitute of suitable clothing for coming to school, he is to see that the Dorcas Society of the Church relieves the

want. If any of them are truant, or otherwise careless, it is the teacher who is to bring his personal influence to bear upon the parents or guardians, that, if possible, the evil may be corrected. The teacher, in a word, is the medium of communication between the school and the family of the scholar. We have known teachers as faithful in caring for the spiritual, and even temporal, wants of the children of their class, as the most devoted pastor could be for those of his flock. Many a teacher in America, besides this systematic visitation of his scholars at their homes, periodically collects his entire class at his own house, gives them an evening entertainment, frugal or otherwise, as he judges best, and sends them home with his blessing. Such teachers, we may be sure, gain and secure the hearts of their scholars. We know a Christian lady of education and leisure who, some years ago, after great labour, succeeded in bringing into a sort of Bible-class about forty young women,—shop-girls, dress-makers, and servants. Not only did she faithfully instruct them in Bible truth in the class; she also encouraged them to visit her at her house, and to seek counsel from her as to their temporal affairs; she pressed them to disclose to her their sorrows, that she might the more thoroughly sympathise with them; she visited them systematically in her own carriage; if they were sick, she was frequently at their bed-side, commending them to God in prayer, and conveying needful instruction and comfort. She was, in a word, their *confidante*, their guardian, their friend, their instructor; a true shepherdess in the Lord. Your readers will not be surprised to learn that such work was followed by success: upwards of twenty persons, from that class alone, became within three years communicants of the Church.

Much of the efficiency of the Sunday-school system in the United States is to be traced to the American Sunday School Union, a society which is sustained by Christians of all evangelical denominations, and which has been in active operation for about forty years. Some of the religious bodies, such as the Methodists, the old-school Presbyterians, and the Episcopalians, are drawing off from its support, judging it better to establish central societies which may be under ecclesiastical control. Perhaps it were more accurate to state that *portions* of these great denominations are drawing off from the Union, for some of its chief supporters may yet be numbered amongst them. The Methodist Sunday School Union has become a large and very influential institution. The Presbyterians and Episcopalians publish, to a considerable extent, their own Sunday-school literature. Yet it can never be denied that the American Sunday School Union laid the foundation of those successes over which the denominations now severally rejoice. When the work was in its infancy, they urged the Churches to undertake it. They also provided for the country that Sunday-school literature which so largely contributed, in former years, to the instruc-

tion of both teachers and children, and so prepared the Churches for that eminence and success in the work which they have happily reached.

This great society sets before it two leading objects: *First*, the providing of a Sunday-school literature at cheap cost; and *secondly*, the establishment, by missionary agency, of Sunday-schools in the neglected portions of the country.

The former of these objects is not unimportant. Literature is essential to Sunday-school work, and it is well that its production should be thrown upon responsible individuals. Not only as to class-books, but also, and especially as to works intended for the Sunday-school library, it is of great moment that the utmost scrutiny and the soundest judgment be employed in the selection. This was always true; but in an age of reading, as is that upon which we have fallen, and of flippant and otherwise pernicious books, which reach *Christian* families even, under the guise of religion, it is incumbent on the Church to secure reading for the young, not merely attractive, but at the same time orthodox as to both ethics and theology. The American Sunday School Union circulates annually from forty to fifty thousand pounds' worth of religious literature, for the most part carefully selected, though there is room left for a more rigid scrutiny. This department of service is conducted on business principles. All the books that leave the establishments are paid for.

The second object which "the Union" sets itself to accomplish is *missionary* in its character, and the work which it accomplishes in the United States towards evangelising its destitute regions is truly wonderful. We shall attempt to convey to your readers a true though necessarily inadequate impression of the character of this work, the theory of which may be thus stated. The sending forth into destitute neighbourhoods all over the land men of God—men of zeal and prudence—whose duty it shall be to stir up the people as to the importance of the religious training of the young, and to induce them by such arguments and motives as may most successfully appeal to parents and others, to consent to the establishment amongst them of Sunday schools, promising them aid if necessary—a supply of class-books, a small library, and occasional supervision. These missionaries to confine their efforts chiefly to places in which exists no Sunday-school or even church to shed its light over the surrounding gloom. We shall, however, illustrate this theory the better by asking your readers to bear us company while we follow one of these missionaries into a district—say of Wisconsin or Iowa—and watch him at his work.

This missionary is a divinity student from Princeton, or Andover, or Auburn; or he is a young evangelist, ordained, but not yet a pastor. His heart is in his work, and the fatigues of the journey over wretched roads are sustained with more patience of endurance than are felt by ourselves. He conducts us to a settlement of ten or twenty families wholly

destitute of religious privileges. He goes from house to house, and converses with the mother and younger children, and leaves with them a tract or book. He speaks with the mother of the necessity of teaching the children to read, and, if he finds that she herself was religiously trained in youth, converses freely on the danger of neglecting the moral welfare of the children; perhaps he drops a word of warning or of encouragement to herself, and a tear falls silently upon the infant that clings to her bosom, and upon whom her averted eye is turned in shame that she should have forgotten the God of her fathers. When the husband comes home from his toils in the forest, she tells him of the good man's visit and words, and of his intention of establishing a Sunday school in the settlement, and he thinks well of the proposal. In this settlement he spends a week, perhaps a fortnight, and the scene which we have just described is repeated in every house. He now appoints a central place of meeting; the people come together; it is the Sabbath day. The missionary prays with the assembly, and sings some well-known psalm or hymn; a few of the little company join him in praise; it is the very hymn and tune which they were taught to sing in their young days at home, when, in some far-off land, they went in company with parents and friends to the house of the Lord. He now addresses them on the importance of giving attention to religion and the soul; on the sacredness and privilege of the Christian Sabbath; on the duty of training their children in virtue and piety; and he proposes to them the establishment of a Sunday-school as amongst the best blessings which could be conferred upon the settlement. He tells them that books are at hand, that a library may be secured, and that, if they are really poor, these books will be supplied gratuitously. He instructs them in the method of conducting the school; he perhaps finds some man amongst them who has been brought up "in the nurture of the Lord," and has in his better moments sighed and prayed for the gushing forth in the desert of springs of religious privilege. To him he commits the care of the school.

Upon the parents he enjoins fidelity. The assembled people he entreats, for their own sakes as well as their children's, to send them for Christian instruction on each Lord's day. The children who are present are recorded in a book—every name. The school is organised. He prays to God, with them and for them, that the blessings of the Holy Spirit may attend and prosper the work which he has committed to their charge, and then leaves them for another settlement, promising, if his life be spared, to return shortly, and to see how they prosper. In a few months he fulfils his promise: the school not merely exists, it flourishes; the community is becoming thoughtful, they have read the volumes from the little library, and they crave more food for the mind and heart; they have enjoyed the Sabbath exercises at the school, and now they desire a pastor, and with him the full ordi-

nances of Christ's ministry and gospel, that not only their children but themselves may be cared for as to their highest interests. They long for the word of God, for a sanctuary of worship, for a minister of salvation. Return to that settlement in a year or two, you will find a church built, a minister settled, and its population, which was rapidly sinking down into degeneracy, becoming civilised, reformed, Christian; and truly may you hope that here, through this instrumentality, are laid the foundations of Churches and of other Christian institutions which shall become light and blessing to generations yet unborn. The missionary repeats this labour in other settlements or villages with varying but certain success. Year after year he prosecutes his mission, and, as the population advances into the depths of the forest westward, he advances with them, meriting the high title of the *Pioneer of Christian Truth*.

This is no exaggerated picture of Sunday-school missionary work in the Western States of North America. It is faithfully repeated year by year over thousands of miles of territory. A little before the war, the society reported, as the result of *one year's* missionary work, the establishment of two thousand four hundred and forty Sunday-schools where none previously existed. In these schools sixteen thousand persons were induced to become teachers, and ninety-seven thousand children were gathered around them for Scriptural instruction. A seven years' review lately taken enabled the society to report, as the result of missionary work, the organisation of fourteen thousand new Sunday schools, containing more than half a million of children.

That this great work, and other Christian achievements, which together promised so well for the vast territory of the United States, should have been checked in their comparatively triumphant progress by the war which so sadly and unhappily rages in the United States, every Christian must deeply deplore. Many a faithful labourer has been stricken down in the field on either side of the raging and sanguinary battle. The Church on either hand is being depleted of her young men. The sites of churches and the scenes of Sunday-school labour have been overrun by contending armies, leaving upon them stains of fratricidal blood, the wasting impress of cruel war. How or when the dreadful strife is to end none can foresee. That God reigneth, and that He is ever on the side of truth and righteousness, and that His Church in America is safe in His keeping, and shall come out of the fire as gold that is purified, we cannot doubt. We will pray for our suffering brethren; we will commend to God His own great cause; we will hope that, in the midst of all this din of war, the cry of the oppressed will be heard in heaven; and we cannot doubt that the Almighty arm will effect a true deliverance for the now afflicted peoples of America in His own time, in His own way, and for His own great glory.

THE NEW FRENCH MISSION AT TAHITI.*

THE people of Tahiti having, with their Queen, the well-known Pomare, remained faithful to their religious profession, notwithstanding the zealous efforts of the Church of Rome, it has been considered advisable to institute a French Protestant Mission, of which Mr. Arrousset is the pioneer. His cordial reception proves the wisdom of the measure, and shows how ardently the Queen and people are attached to the Scriptural truth which they received, many years ago, through the London Missionary Society.

Mr. Arrousset, having been received at Tahiti with the most perfect courtesy and much kindness by the representative of the French protectorate, immediately put himself in communication with the churches of the country.

The simplest means of doing this was to cause to be translated, printed, and circulated, an address which had been remitted to him for these churches, and which was intended to explain to them the motives and the object of his mission. The native pastors gladly hastened to read this address from their pulpits. It was everywhere listened to with pleasure and gratitude.

We may judge of the excellent effect that it has produced, by some of the answers which have immediately followed :—

“TO OUR FRIEND THE PASTOR, MR. ARBOUSSET.

“May you be saved by our Lord Jesus Christ, our God and our life !

“Great has been the edification of the Church, and of the deacons, on hearing the word that you have brought to us.

“These lines are intended to express their attachment for you.

“May you be blessed by the God of the Gospel, this Gospel in which we wish to believe for ever !

“This is all our discourse.

“We salute you on the part of the brethren, of the deacons, and of Teuatoto, pastor at Maatea in the island Morea.”

“TO MY DEAR FRIEND THE MINISTER,
MR. ARBOUSSET.

“May the true God our Saviour bless you !

“We have received with much pleasure the circular which you have sent us. It is a cause of joy and consolation for us to see you arrive in this distant land. You have left your beautiful and magnificent native country to come and take care of orphan children who had no father, and now you are arrived here ; and we are convinced that you are sent by the Holy Spirit of our Saviour Jesus Christ,

our Mediator, to strengthen us in the Christian faith.

“We greet you !

“All the brethren and sisters of the Church salute you affectionately, and I also salute you.

(Signed) “OTE, Pastor.

“MATAVATE.”

Queen Pomare was absent at the time, having gone to the island of Raiatea, to the marriage of her son ; but she was soon made acquainted with the arrival of the French pastor, for whom she had been so long asking, and she hastened to address to him the following lines :—

“Oh, Arrousset ! Peace be to thee, and also to thy daughter from God !

“When I heard that thou† hadst come to Tahiti it caused me great joy, because thy religion is the same as mine, and thy desire and my desire are one.

“I and all my people have been desiring a minister of the faith which has been professed among us from the time of my father and mother to my time. Therefore, having been informed that there was coming from France a true minister belonging to that form of the Gospel to which I hold fast, my heart has been extremely rejoiced ; and I have written to the Governor to receive thee when thou shouldst arrive, and to arrange that thou shouldst live at Tahiti, to be my pastor and that of my family, of my children, and of all my people.

“Now I cannot say how happy I am to hear that thou art arrived.

“Mayest thou really live at Tahiti till all the days of thy life in the body are accomplished, and after that may thy place be filled by another, so that it may never be vacant !

“I desire much to see thee soon at Tahiti !

“Arcifaate‡ salutes thee, and will also rejoice to see thee.

“My son, the King of Raiatea, is about to marry the daughter of Maheannu.

“Peace be to thee from the Lord Jesus our Saviour !

“The Queen of the Society Islands and other islands united to them.

(Signed) “POMARE.

“RAIATEA, 15th March, 1863.”

Besides these letters, Mr. Arrousset received the most touching evidences of the universal joy which his arrival had diffused among the islanders. They flocked in crowds around him, to salute him,

* Translated from the French of Mr. E. Casalis, Secretary of the French Protestant Missionary Society.

† We have retained in our translation the “thou” of the original in order to preserve all the grace and simplicity of this letter.

‡ The husband of Queen Pomare.

to congratulate him, and to assure him of the joy with which they would listen to his teaching. Several brought him the finest fruits of their island. His personal observations enabled him to assure himself that, notwithstanding all the imperfection and weakness of the teaching of the native pastors, the flocks have remained attached to the vital doctrines of the Gospel, and show much anxiety to profit by the means of grace. He wrote to us a short time after his arrival as follows:—

“Last Sunday I heard a native pastor preach. His audience was numerous, attentive, and suitably dressed. Several persons of both sexes were eagerly taking pencil-notes, which agreeably surprised me. Evidently there exists among a great number of the natives a depth of real piety and a degree of religious knowledge which we may turn to profit by developing it. You will not have sent me to Tahiti in vain. Our churches have evidently a work to do here, and I am going to apply myself to it with joy. Aruané, the presumptive heir of Pomare, is here; he speaks French a little, and I doubt not but, with some assiduous care on my part, he may soon come to know our language well, which will be very useful to the Tahitians, particularly in their relations with the administration of the protectorate. The young man feels this. As he has shown confidence in me I respond to it, and in order to prove it to him, I have requested him to add a translation, by himself, to a short letter that I have written to the Queen.

“Taataru, for his part, returns to me what our excellent friends Mr. Grandpierre and Mr. Beigbédér have done for him in former times.*

“He has not at all forgotten how to speak and write our language.”

Of all the inhabitants of Tahiti no one was more rejoiced to see our brother arrive than a former missionary, whose name is well known to our readers—the worthy Mr. Howe, who, since the withdrawal of the agents of the London society, has remained at Papeete with the title of chaplain to the English merchants and sailors, and who has never ceased to take the most lively interest in all which concerns the natives. His perfect knowledge of their language, of their institutions, and of their manners has enabled him to render the greatest services to Mr. Arbousset as an interpreter and intermediary.

The object to be attained, in order that our views may be realised in an efficacious and permanent manner, was to obtain for our dear missionary the place of pastor at Papeete, which is the port and the metropolis of the island.

For this, three things were necessary:—first, that a native pastor named Daniela, who occupied this important position, should consent to resign his charge, or to fill in future a subordinate place;

afterwards, that the candidatureship of our brother should be submitted to the vote of the natives; and, lastly, that this vote, if it were favourable to him, should be verified and confirmed by the Governor. To all this no obstacle has arisen.

“Not a vote,” writes Mr. Arbousset at the date of the 24th of April, “has been unfavourable to me, and on the 10th of the current month the superior authority has confirmed the election. This is a great step gained. The Protestant Churches of France have now in this island a pulpit which is secured to them—doubtless a difficult post, and perhaps onerous, but important and of incontestable interest.

“My installation took place on the 12th, the Lord’s-day. At a very early hour the most zealous of the natives assembled to ask for a special blessing on this Sunday, by several extemporary prayers and singing hymns. Later, from five to six hundred persons took their places in the church. The deacons and some of the pastors of the neighbourhood placed themselves round the pulpit. One of them began the service by giving out a hymn, which was sung by the assembly with a local fervour peculiar to them. Afterwards the worthy pastor d’Arné read 1 Tim. iii., and offered up a fervent prayer to the Lord.

“He was followed by Daniela, who, in a calm speech and with much frankness, explained the motives of his resignation, and expressed the joy he felt that he could, nevertheless, continue to feed the flock as the suffragan or right arm of the French pastor.

“Mr. Howe then ascended the pulpit. His preaching had contributed to found and to sustain the numerous church which he now saw before him. How much tenderness, fatherly solicitude, and pleasant combination of all pastoral virtues might be read in the features of the venerable preacher, and were evidenced by his words! Turning to me, he addressed to me exhortations, full of cordiality, from the text—2 Tim. iv. 2. I knelt down before the pulpit, the pastors and deacons surrounded me, the whole assembly rose; our friend, amid the deepest solemnity, consecrated me to the special service of the Lord in the island of Tahiti, after which he gave out one or two verses of a hymn. During the singing, I ascended the pulpit in my turn; and in a short discourse, faithfully rendered by a good interpreter, I declared that I would preach with purity and sincerity the word of Jesus Christ, our God and Saviour, as the only rule of doctrine and practice. At three o’clock in the afternoon we had a second service, and in the evening we met again in the English chapel. Mr. Howe bade farewell to the assembly, and presented to them his successor, Mr. Morris. The veteran is retiring from want of strength, and not from want of zeal. He embarked yesterday on board the “John Williams;” he is going to seek a little repose and to try to gain fresh strength in Sydney. May the Lord grant these blessings to him and sustain him! His departure is much felt.

* This Tahitian was sent to Paris for his education along with some others about fifteen or sixteen years ago, and he became the pupil of Mr. Beigbédér and the catechumen of Mr. Grandpierre.

"The excellent Daniela will continue to receive his stipend (48l.). This is a great relief to my mind, and the prospect of being enabled to preserve to Papeete the services of its native pastor is also a great comfort to me."

From the time of his nomination, Mr. Arbousset has taken in hand the direction which has been confided to him. He writes to us on the 4th May :—

"I have just had blessed conferences with the native pastors. All has gone on unassumingly and quietly. Let us hope that the results will not be the less important; but a little time is necessary before these can be ascertained. We have had four meetings, and they have been concluded by the Holy Communion, of which we all partook together. There was a very full attendance—more than twenty pastors, and double that number of deacons. On their return to their respective parishes, they have given an account of their impressions, and related all of importance that was said and done. It is agreed that, with the sanction of the Governor, we shall meet thus every three months. At our next meeting each one is to bring a report of the moral and religious state of his flock. Two subjects have been given out for study, the decalogue and the eight beatitudes. There has been established in my church a Sunday-school, the need of which has been much felt, and which may, with the help of God, serve as an example to the other flocks."

We have still to notice an advantage resulting from our brother's mission which will be much appreciated by those of our fellow-Christians who have relations or friends in these distant latitudes. On the 29th of April, Mr. Arbousset received the following letter from the French Protestants settled in Tahiti :—

"We the undersigned, your fellow-Christians

at Papeete, take the liberty of congratulating you, and of congratulating ourselves, on your nomination as Protestant minister at Papeete.

"Some among us have been deprived for a great many years of the privilege of public worship. Thanks be to God, who is now pleased to grant the desire of our hearts! We see in this fact a striking proof of the solicitude of the pastors and other influential friends in Paris, who have arranged and promoted your arrival among us.

"We entreat you, reverend sir, to be so good as to establish a service for us. We know that we are but few in number, but we doubt not that your heart will feel all the good that you may do to us, and that you will accede to our desires."

The letter concludes with a just testimony to the exalted and generous views of the Governor; and it has sixteen signatures appended.

Mr. Arbousset hastened to arrange for a French service, which is held every Sunday, in Mr. Morris's chapel. It is attended by from twenty-five to thirty Protestants.

The natives also come to it in great numbers, but chiefly from curiosity. Our brother was anxiously expecting the arrival of Mr. Alger, and sensibly felt the need of his co-operation.

We see that the Lord has blessed us even beyond what we had hoped from His goodness. Let us return thanks to Him, and let us continue in prayer.

Neither let us forget the requirements of this important work. It follows from the communications that we have received, that the local resources which can be appropriated to the support of the two pastors will be very far from sufficient. If there were ever a case in which liberality ought to be both pleasant and easy, it is most assuredly this.

WESLEYAN MISSIONARY JUBILEE.

BY THE REV. J. H. RIGG.

DURING the last month the Wesleyans have commenced the celebration of what is to be regarded as the jubilee of their missionary organisation. On the 6th of October, 1813, the first public meeting on behalf of Wesleyan missions was held in Leeds. Accordingly, on the 6th of last month, according to the direction of the previous Conference, the first of a series of jubilee celebrations was held at Leeds. Four public missionary meetings were held at Leeds that week, besides two "missionary love-feasts," and a large committee meeting, which met on two mornings for consultation as to the objects of the jubilee fund, and the best mode of carrying out the celebration through the connection. Promises were made to the amount of 35,000l.; a

general outline of arrangements was agreed upon for holding a series of central meetings in what are called the "conference towns;" the chief features of the jubilee project were defined, and it seemed to be understood that a total of not less than 150,000l. was likely to be obtained. Although this is the jubilee celebration, yet in fact Wesleyan missions are much more than fifty years old. Wesleyans consider their missionary operations to have in fact commenced in 1769, when among forty or fifty poor preachers, met in conference at Leeds, 70l. were collected towards the help of a self-sown, struggling, Methodist society in New York, and when Richard Boardman and Joseph Pilmoor volunteered to go over to work the infant cause. It is

curious and suggestive to find that in that primitive day of Methodism 50*l.* of the money collected was set apart towards the debt on the meeting-house 10*l.* each being given to the two preachers for outfit and passage.

But perhaps the commencement of Wesleyan missionary operations may be more properly placed in 1786. In that year Dr. Coke and some preachers under his care set sail for Newfoundland, where Methodism, self-sown as in New York, had made a promising beginning. But, compelled by contrary winds, Dr. Coke and his companions came to Antigua instead of Newfoundland. In this island they found that, through the instrumentality of a pious Methodist ship-carpenter and of a planter, who had received spiritual impressions under the ministry of Wesley and his preachers during a visit to England, there was already formed a Methodist society, and that an excellent work had commenced, both among some of the white, and especially among the coloured population. Dr. Coke recognised this as a manifest opening of Providence. He remained some time in the islands, left behind him some ministerial help when he was compelled to depart, and so commenced the Wesleyan mission to the West Indies. From this time, for many years, Dr. Coke gave much of his sympathy to this mission, which indeed continued to be the favorite mission of the Methodists for fifty years—until the incoming of Negro Emancipation. Perhaps, then, it may be said that 1786 is the proper date of the beginning of Wesleyan missions on a systematic plan, and especially to the heathen world.

From 1786 until 1813 the missions of the Methodists were managed by Dr. Coke, and were almost entirely sustained by his labours and his wonderful private munificence. Nevertheless, some steps were taken by the Conference in the way of commercial organisation and aid. In 1790, at the last Conference held by Mr. Wesley, the first Methodist missionary committee was appointed, consisting of Dr. Coke and eight other preachers. At that time there were in British America and the West Indies 11 mission chapels, 19 preachers, and 5,300 members.

In the following decade the Baptist (1792), the London (1795), and the Scottish (or Edinburgh) and Glasgow (1796) Missionary Societies were founded.

In 1800, after an interval of ten years, other steps in the way of organisation were taken by the Conference. It was directed and required that a missionary collection should be made yearly in every Methodist chapel. At the annual district meetings the chairmen were instructed to inquire if any of the preachers offered themselves as candidates for the missionary work. A considerable advance had been made in the preceding ten years. There were now still in British America and the West India Islands 30 missionaries and 13,667 members of society.

But cruel persecution had already set in against Christian missionary operations in the West Indies. So early as 1792 negro women had been flogged for

attending prayer-meetings. In 1793 Mr. Lamb (a missionary) had been imprisoned in St. Vincent's; and after 1800 the persecution grew general and unrelenting in the chief islands, and most of all in Jamaica. Planters flogged the Methodist slaves; magistrates thwarted, persecuted, and sometimes imprisoned the missionaries; and local legislatures passed unconstitutional and tyrannical enactments, in virtue of which the preachers were silenced, the services suppressed, and often the chapels shut up. Between 1805 and 1815 the two principal Methodist chapels in Jamaica were, for the most part, closed through this oppressive legislation. It is not wonderful, accordingly, that in 1810, although the number of missionaries had increased to 43, the number of members on the mission stations had slightly diminished, being only 13,580.

In 1811 the Methodist mission to Sierra Leone was undertaken.

1813 is a memorable year in the history of Wesleyan missions. In that year Dr. Coke, now verging towards seventy years, and who had crossed the Atlantic on missionary service eighteen times, was resolved to lead a new enterprise into another quarter of the globe. At the Conference of 1813 he pleaded for an Indian mission to a reluctant and disapproving Conference. The sphere which he desired to enter was Ceylon. "The reply to him," says a writer in the *London Quarterly Review* for last July, "was that he was old and the connection poor; that on his exertions the support of the existing missions mainly depended, and his death would embarrass and might ruin all; that the voyage was too trying for his years, the work too costly for the Conference. He heard, however, the voice of a continent calling for the Gospel. He offered six thousand pounds of his private fortune to meet the pecuniary difficulty; and 'If you do not let me go, it will break my heart.'" How he went is well known: how he died upon the voyage; and how Providence guided and prepared the way for the poor inexperienced youths who were thus left, in a wide strange world, without funds (for so it was when Dr. Coke was taken) and without a head.

But the departure of Dr. Coke, and the additional and heavy obligations which his new and costly enterprise would entail upon the connection, constituted such a crisis of necessity as compelled some new action, some fresh and adequate organisation, on the part of Methodists at home in order to sustain their work abroad. Hence the origination of Methodist missionary meetings in the autumn of 1813, soon after the Conference.

Public meetings had already been held in many parts of the kingdom on behalf of the Bible Society; the London Missionary Society, also, had done something in the way of organising public missionary meetings; the same society, moreover, had in Leeds, on the suggestion of Mr. (not then Dr.) Raffles, begun to gather weekly contributions for its funds, in some instances in the classes of the Methodist Society. Under these circumstances the earnest

practical mind of the Rev. George Morley, then stationed at Leeds, conceived the outline of a great missionary organisation for Methodism, which should combine a system of weekly contributions, monthly and quarterly audits, and annual public meetings, together with periodical devotional exercises. He was sustained by the force and sagacity of Mr. Bunting, who was at that time his ministerial colleague. Accordingly, the first public missionary meeting on behalf of Methodist missions was held in Leeds on October 6th, 1813, soon afterwards. Meetings speedily followed in different parts of the kingdom; arrangements were at the same time made for the collection of weekly contributions, and for holding monthly prayer-meetings; and thus the organisation, without as yet any Conference action, or any one primary and recognised centre of action, grew up throughout the connection, until England was pervaded by a net-work of circuit agencies, established in connection with all the chief holds of Methodism.

Many of the older ministers were in doubt as to "whereunto this would grow." They distrusted the excitement, the publicity, the business-like complications and appendages of the new movement. The Conference of 1814 took no action. At the Conference of 1815, however, an executive "mixed committee" of ministers and laymen was appointed for the conduct of the missions, with judicious regulations, probably drawn up by the able hand of "young Bunting," as he was then called. In this year missions were revived at Gibraltar (where several years before there had been a mission for a short time) and at Sierra Leone, were extended in France (where something had been doing now for several years), were strengthened in Ceylon, and were formed in South Africa, where the devoted Barnabas Shaw went forth to labour among the little Namacquas. There now appears a large increase in the number of members of society in mission stations. In 1810 the total, as we have seen, was 13,580; in 1813, it was 16,876; in 1815, it was 19,885.

In 1817, the Wesleyan Missionary Society was fully organised. By the Conference of that year its laws and regulations were adopted, which are believed to have been drawn up chiefly by Messrs. Watson and Bunting.

In 1818, the first general meeting of the Society was held in the City Road Chapel on Monday, May 4th, and by adjournment on Thursday, May 7th;

and in 1819 the first general and Conferentially authorised (not really, however, the first) report of the Wesleyan Methodist Missionary Society was published. Mr. Thompson, M.P., was the lay-treasurer; and Messrs. R. Watson, Jos. Taylor, and Jabez Bunting were the secretaries.

Since that time the progress of the Society has been rapid. The income of the Society for 1863 was upwards of 141,000*l.*, of which, however, 36,000*l.* were from foreign sources.

These totals include the continental and colonial churches of Methodism, as well as the missionary churches among the heathen. There are now in connexion with British Methodism what are called affiliated Conferences and Connections in France, Canada, the Eastern British-American Provinces, and Australia.

In 1847, the Canadian Connection, originally an off-shoot from the Methodist Episcopal Church of the States, was finally and fully united with the British Connection, and the Indian and other missions of the Society within the Canadian provinces were made over to the Canadian Conference.

In 1852 the French Conference was constituted; in 1855 the Australian and the Eastern Provinces' Conference were constituted. The number of members in the missions, under the immediate direction of the Wesleyan Missionary Committee, is upwards of 67,000, and the number of missionaries 284.

The chief objects proposed to be accomplished in connection with the Jubilee, are the purchase and endowment of a Missionary College for the training of sixty missionary students; the apportionment (as a dowry) of such a sum to the West India Missions, as may suffice to put these missions into a condition to be thenceforth self-sustaining under the direction of a West-Indian Conference; the extension of the work in France, including perhaps a Fletcher Memorial Church at Lansanne, and the establishment of a Theological Institution; the reinforcement and extension of the missions in India; the establishment here and there, in various parts of the heathen field, of missionary institutions; and the provision of a fund, the interest of which may go towards the aid and relief of the widows and orphans of missionaries. How far all these objects shall be fully accomplished will of course depend on the amount raised by the Jubilee Fund. The lowest sum thought of appears to be 150,000*l.*; there are those sanguine enough to speak of an aggregate sum of not less than 300,000*l.*



MONTHLY CHRONICLE.

[Our Readers will bear in mind, while perusing this Chronicle, that the news of each country is supplied by resident Correspondents.]

ENGLAND. — The Church Congress at Manchester furnishes another evidence of the growing desire in the Church for mutual consultation and action.

This congress was held in accordance with a resolution passed at the close of the congress at Oxford in 1862. It was then determined to organise a congress of churchmen and laymen, to be held under the presidency of the Lord Bishop of the diocese, with a view of consultation as to the best means of promoting the practical efficiency of the United Church of England and Ireland. It was the desire of the committee that the congress should include churchmen of every shade of opinion, free discussion to be invited, but no vote taken nor any formal decision recorded.

The first meeting was held in the Free-trade Hall. The Bishop of Manchester presided, and there were from 3500 to 4000 present. He thus referred to the support he had received in his own diocese, and the increase of church accommodation :—

"It is no less a duty than a pleasure, on this occasion, to bear my humble testimony in this diocese to the support—the more than support—the generous assistance which the cause of the Church has received from the laity of the diocese of Manchester. It has been by their liberality we have been enabled during the time I have been here to consecrate ninety new churches. It has been by their liberality we have added to the number and accommodation of our schools, and the comfort, for our clergy, of our parsonages."

He stated that the complaint of the decrease in university men for the office of the ministry did not apply to his own diocese :—

"So far from the number of regular and qualified students being on the decrease, I have found that out of 396 persons whom I have been permitted to admit into the diaconate, 245 were graduates of Oxford or Cambridge, seventy were persons who had received a regular course of theological instruction in the Universities of Dublin or of Durham; and when you come to subtract those large numbers from the whole, you will find that this leaves but a comparatively small number of those of whose services we are glad to avail ourselves—whose merit and usefulness we most thankfully, in many instances most gratefully acknowledge—but to whose services we would prefer in most cases, where we can obtain it, the advantage of a regularly and fully educated ministry. But again, even here I can point out an extraordinary alteration. The proportion which has existed between the members of the Universities of England and the two other bodies I have spoken of, so far from decreasing in

five years—in any period of the three into which I have divided the time I refer to—has been rapidly and steadily increasing."

He thus referred to the object of their assembling :—

"We are met here for the best of purposes,—to compare, in a Christian and moderate spirit, different views of things and different shades of opinion; to become personally charitable,—to become, under Providence, liberal, yet, at the same time, not in any way sacrificing—no, not in one iota—the great and glorious principles on which the Church of which we are members should depend. And though this assembly discusses questions of this high moment, yet, let me remind you, it comes to no authoritative decision. It attempts to bind no one. Each will propound his own individual opinions,—each will, I trust, hear them discussed in a spirit of charity and candour, in the hope that what we give and what we receive may rub down differences and angularities, and promote, under God's blessing, unity and concord."

In commenting on a paper on Church Extension, read by Mr. Hugh Birley, Archdeacon Bickersteth said :—He did not quite agree in the multiplication of new services. He doubted whether the grand old liturgy of the Church had yet had fair play. Where the services had been shortened to make room for extra ones, he had heard of dissatisfaction expressed. He was, however, to some extent desirous of seeing extra services. In regard to pew-rents, he thoroughly disapproved them. What he wished to see was a return to the good old ecclesiastical system, by which the churchwardens were bound to provide seats for their fellow-parishioners.

Mr. A. J. Beresford Hope read a paper on Church Architecture :—

There was a right and wrong in church architecture, and that right and wrong he wanted to deduce from the Prayer Book. They had had many sorts of churches. First, there were the old times of the old churches, as their grandfathers and grandmothers and their grandmothers' grandaunts spoilt and defaced them. These were such churches as he remembered in his youngest of all days, where he first learned the practical beauty of holiness—a church in which the chancel was utterly walled off from the body of the church, and where the minister was stuck up in a worm-eaten green-baized pew, between two pillars; and where, when the minister had got to preach, the respectable parish-clerk divided his time between thumping the heads of his promising progeny and doing little matters to save himself the trouble of the operation on Monday morning. What was the teaching of the Prayer Book respecting church architecture? He

should not say anything about style. He assumed that the old English style, the pointed or gothic style, as it was called, was, by the common sense of all people, recognised as the most appropriate for the place of religious worship. Taking the Prayer Book in his hand, he asked, what did it call for? It called for a house of prayer; for a place in which the morning and the evening services of the Church might be carried out; for a place in which the two sacraments of the Lord's Supper and Holy Baptism might be administered; where the catechising of the children, and all other occasional Christian rites—weddings, and so forth—might be performed. The church was the house of prayer, the house of the sacraments, and the preaching-house; and it must have all things and everything which that Prayer Book, which was to be put into the house, required to be performed. The first thing required was an area in which the congregation might freely assemble. They must have something to assemble in, something to kneel at, and something to sit in. They might either be square pews, such as their ancestors loved to sleep in; or they might be slits or long pews, such as modern sitting-mongers loved to rent out; or they might be free pews, where the people might enter without money and without price, where they could kneel down or stand up to worship the Almighty. Then there was a certain book called the Canons, and these, in accordance with primitive usage, laid down that the font should stand at the entrance of the church, as typifying the admission of the infant to the privileges of the Christian Church. In all the new churches the font stood near the entrance. The Canons also said that the font should be made of stone.

The Rev. Canon Stowell, on the second day, read a paper on the supply and training of ministers, on which, he said, the impression was not unfounded that the candidates for holy orders are inadequate to the wants of the Church, as evinced by the number of curacies constantly unoccupied, by the importunate inquiries for curates, and by the diminished and diminishing proportion of students at the universities devoting themselves to the sacred calling. Among the causes of the defalcation were, the expense and difficulty of an university course; the alienation of so many fellowships, both in Oxford and Cambridge, from their original purpose of serving as cradles to the ministry of the Church; the inviting doors opened to young men by competitive examinations; the scantiness of the support, aggravated by the more costly scale of modern social life; the unhappy divisions which, more than ever, disquiet and distract the Church; the unsettlement of opinion even upon the most vital theological points, and other influences, which hinder many from seeking to serve in our national sanctuaries. He did not agree with the attacks made on the preceding day upon the pew-renting system, and condemned the proposal of reducing the clergy to the condition of the mendicant friars of another

Church—dependent upon the pence put into the offertory. Relative to the scruples respecting parts of the Book of Common Prayer, which embarrassed some and repelled not a few of our more eligible young men, such scruples were worthy of tender consideration. Could not this be done by a very slight alteration in the discipline of the Church?—not by the introduction of any new declaration (that was to be deprecated), but simply by not requiring any other declaration to be made by the clergy than that prescribed by the 36th Canon; that demanded by the Act of Uniformity being set aside, which, be it remembered, was avowedly in some degree a relative measure, intended to force out the Puritans from our pale. (Cries of "No!"—and great uproar; the Ven. Archdeacon Denison rising to order, on the ground that Canon Stowell had exceeded the time allotted for reading his paper.)

Another scene occurred afterwards; Archdeacon Denison stating that he did not like to hear the Prayer Book abused, and Canons Stowell and M'Neile protesting against such unfair allegation.

The Bishop of Melbourne, referring to the want of candidates for holy orders from the scanty income of a large portion of the clergy, suggested the increase on a large scale of voluntary subscriptions. The object of the Church ought not to be to provide a bare subsistence for the clergy, but to provide an income suited to the positions they occupied; and he believed, by God's blessing, that object might yet be obtained, not by the reduction of the incomes of the richer clergy—not by the redistribution of cathedral and other endowments, but by a plain, straightforward, and earnest appeal to the laity. This duty had never yet been plainly laid before the laity. It was the duty of the laymen, as a matter of Christian justice, to provide, according to their ability, temporal things to the man who ministered to them in holy things. He suggested the formation of councils in every diocese to consider the subject, and pointed out that in all matters of this kind the bishops ought to have the initiative, and should encourage and direct the whole machinery.

An animated discussion took place on the position of the Church in Ireland. The Rev. Canon M'Neile, D.D., thus summed up his defence of the position of that Church:—

"The gist of the whole question was, What is the Church in Ireland for? If it were avowedly and exclusively for a minority, and if the majority had saving Christianity without it, he, for one, thought the sooner it was abolished the better. Yet these were the weak grounds on which many defended it. But, on the contrary, if the object of the Church were to christianise the country—a country which without it must remain unchristianised, or anti-christian—then to say that it did not succeed was a good reason for strengthening its hands, and no reason at all for withdrawing support. Was this the object of it or not? As members of the Church of England they had come

deliberately to the conclusion—and many of them had given it a solemn attestation upon oath—that some of the peculiarities of Romanism were vainly invented, having not the warranty of Holy Scripture; that others were repugnant to the principles of the Primitive Church; that others were ‘blasphemous fables and dangerous deceits,’ and that other of these peculiarities involved nothing short of idolatry. If Romanism were saving Christianity, then withdraw the Church of Ireland; but if Romanism were anti-christian, then sustain it.”

The Bishop of Oxford gave his testimony to the Protestant missions in the West of Ireland:—

“I have had myself great pleasure in going round that district in Connemara with Mr. Plunket, who read the first paper to-day; and I think it is due, therefore, to him and to me, and to those who have brought this subject forward, that I should state to you, as I think I can state without the shadow of a doubt, that those imputations which have been cast upon that work of its being a mere mercenary work, and that those who have come over to our purer views of the faith have come over because they have been bought, or were given food, or the like,—that such statements are absolutely without the shadow of a foundation. I certainly saw something that I disapproved in the management of the missions; and I took the liberty, at the same time, of stating my opinions upon them with the fullest openness to my friends there. I also saw a great deal that I approved and rejoiced in heartily. But about this there could be no mistake—that these men were as deeply convinced in their own souls that they were come over for the sake of God’s truth, and for that only, as it was possible for any men to be. Further, I could go on to say that I went round the schools of that district; that I was almost astonished at the intellectual development and at the scriptural knowledge of the scholars; and that I saw at least in one of the orphanages—that at Clifton—a practical example of the kindness of great Christian love, tending for Christ’s sake Christ’s little ones.”

On the Church of Ireland he said:—

“The whole idea of the Church of Ireland, if I understand it aright, is that it is to be a missionary Church. Now, it is not on the notion of a missionary Church that it should provide for two families—say, for instance, of Protestants, in a wide district—a clergyman and church, and an income, with his glebe and garden, and that it should leave all other districts of the same Church where God has stirred the minds of men and brought them to the truth—that there it should leave no provision for doing His work among the people. There should be, I think, the power of, temporarily at least, removing the work of the instituted clergyman from the parish where he can do nothing to a district where he can do everything.”

The Bishop at the close protested against the statement, as he supposed, of Canon M’Neile that

no member of the Church of Rome can be saved. Canon M’Neile explained that he had not said this, but that Romanism is not saving Christianity. Men might be saved in spite of its anti-christianism.

On the third day the discussion was chiefly on the “Management of Large Parishes,” which was introduced by a paper by the Rev. W. Cadman.

The autumnal meetings of the Congregational Union have been held this year at Liverpool—the Rev. Enos Mellor, the President of the Union, in the chair. The attendance was larger than any former autumnal gathering of the body, numbering 530 ministers and deacons from every part of the kingdom, whose comfort was provided for by the hospitality of friends in Liverpool, of different denominations, who cheerfully afforded the necessary accommodation.

The public meetings were held in Great George Street Chapel, and continued for three days. Besides the delegates, there were many strangers present during the day, while the spacious chapel was filled in the evenings.

The chairman having delivered a luminous address, of a practical character, the business was introduced by a solemn and appropriate reference to the late Rev. Dr. Raffles, who had, for half a century, been a distinguished minister of the body, and most of the time at Great George Street Chapel.

From a paper read on chapel-building, it appears that the body have built and promoted the building of fifty-two chapels in London during the last fourteen years, at an outlay of about 120,000*l.*, through the London Chapel Building Society, and that 150 chapels had been built or promoted by the English Congregational Building Society, in ten years, in the country, at a cost of 215,000*l.*; while 300 chapels are proposed or in progress, as the result of the bicentenary movement, at an outlay of 300,000*l.* The number of chapels now held by the Independents of England and Wales was reported to be 2687, which, with Home Mission chapels and rooms for public service, accommodated 10,000 congregations, or about 2,000,000 of people. It was shown that while the denomination only numbers one-fifteenth of the Protestant population, it sustains one-tenth of the missionary work done among the heathen. The colleges were reported on as being in a very improved state, and the number of students increasing. The Bicentenary Memorial Fund had amounted to 250,000*l.*, a sum far beyond what had been expected; and the Pastors’ Retiring Fund was reported to be 30,000*l.* There was prosperity in every department of the missionary operations.

In the course of the Thursday evening meeting, when the cause of Home and Colonial Missions was being advocated, one gentleman (Mr. H. V. Wills, of Bristol) in the body of the hall offered 300*l.*, if nine others would give a like sum, so as to present 1000*l.* to each of the three societies—Home,

Colonial, and Irish—as a substantial remembrance of the meetings in Liverpool; and the chairman (Mr. Samuel Morley) at once accepted the challenge, three other gentlemen following his example, with every prospect that the amount would be raised.

There was a public breakfast on behalf of the London Congregational Board of Education, and a very earnest desire was manifested to sustain that institution with increased efficiency.

Two new training colleges have been opened by the Independents—one at Bristol, and the other at Nottingham—for the Home and Colonial Mission field; and about forty students have already been received, to be trained in everything but the classics, excepting a sufficient knowledge of Greek to enable them to read the New Testament. They are to be employed preaching in villages on the Sundays, and thus prepared for home and colonial work.

The Synod of the United Presbyterian Church, at its meeting in May last, constituted the congregations belonging to it that are located in England into an English Provincial Synod. This English Provincial Synod held its first meeting in Liverpool on the 12th October and following days. The Rev. Dr. David Smith, of Biggar, preached the opening sermon, and Dr. Crichton of Liverpool was chosen moderator. The meetings of the Synod were enlivened by the visit of deputies from the North and the South sections of the Welsh Calvinistic Presbyterian Churches, from the English Presbyterian Church, and from the Congregational Union of England and Wales, which was holding its autumnal meeting in the same city at the same time.

The topics of public interest that came before the Synod, and to which some attention was paid, were the extension of the Gospel in England, in connection with Presbyterianism, and the proposed union of Presbyterian Churches that has commenced in Scotland. In regard to the first of these points, much interesting information was elicited, and many important suggestions were brought forward by the different brethren who took part in the discussion. The result was that a large committee was appointed to consider the whole question, in connection with the Lancashire Board of Missions, the London Church Extension Committee, and the General Board of Missions of the United Presbyterian Church. This committee is to report to the Synod at its next meeting, which is to be held in Albion Church, London, on the Monday after the second Sabbath of October, 1864.

The question of Ecclesiastical Union occupied a large portion of the time of the Synod. It was discussed by the deputies that were present in their addresses, and by the brethren who welcomed these deputies, and reciprocated their sentiments of Christian sympathy and salutation. The chief question of interest in England is the extent of the proposed United Church—whether the churches

in England are to be incorporated ecclesiastically with that in Scotland, or to have a separate organisation, as the “English Presbyterian Church” at present. It was more formally discussed as brought under the notice of the Synod by an overture on the subject from the Presbytery of Lancashire.

Another winter and spring series of services in theatres and halls has been inaugurated in the metropolis. The committee under whose direction theatres were first opened have each Sabbath evening the Standard, City of London, Pavilion, and Sadler’s Wells Theatres. In addition to these, Mr. William Carter at the same hour has begun a fresh evangelistic enterprise at the Victoria Theatre, Lambeth, to very crowded congregations, chiefly made up of the “roughs,” outcasts, and “very poor,” who in their rags would never think of entering an ordinary place of worship.

The Society for the Rescue of Young Women and Children has been doing great good and preventing much evil by its successful and extended labours. Many orphan girls are thus shielded, educated, trained, and sent forth to be faithful servants from the Home at Tottenham; while at Hampstead there is another Home, presided over by a true “mother,” as the inmates love to call her. It is lamentable to find, from a recently published report of the Rescue Society, that out of 1007 young persons who during last year applied for admission to one or another of its several “Homes,” 588 were rejected solely for lack of means. The average cost of restoring one of them to a respectable position is only 10*l.* per annum.

A Mission Hall has been opened near Aldershot Camp, having in connection with it a library, club-room, and the means of innocent recreation. Lord Shaftesbury laid the foundation-stone some months ago: afterwards special services were held each Lord’s Day in two hired rooms; and to densely-crowded gatherings of soldiers the Gospel was preached, and the Scripture truths and lessons were expounded and enforced by pious officers and others. Lord Radstock, Sir Henry Havelock, Mr. Robert Baxter, Mr. Blackwood, Captain Fishbourne, R.N., and others took part in these services. The hall was opened by an address by the Rev. W. Pennefather, of Barnet; the Sunday evening services are continued.

The Bible-movement is now widely extended over the metropolis, and by its success has stimulated Christians in many country towns to employ a similar agency. The meetings held at the district rooms are largely attended by poor women, who make up work for themselves and children from materials purchased by their own subscriptions, and cut off for them by the lady-superintendents and the Bible-women. The Scriptures also, through this agency, have received an immense circulation, and that not as *given* but *sold* to the poor as willing purchasers by weekly payments. Within three years and a half from 800 to 900 Bibles and

Testaments have been sold by two Bible-women in Islington, and seven women have gone forth from the central workroom—where the Scriptures are read—to become in their turn Bible-women to other parts of London. Conversions among the poor, including the ungodly husbands of the women who had first received the Scriptures from the Bible-women, are frequent in different London districts.

SCOTLAND.—All Scotland, especially all Edinburgh, has been engrossed with the proceedings of the Social-Science Association, which held its meeting in that city from the 7th to the 14th of October. The meeting was considered a highly successful one. The attendance at the public assemblies was very large, the papers read in the several sections, as well as the discussions upon them, were of a highly interesting character. Many of them had an important bearing on "Christian Work," particularly those in the "Education" and "Social Economy" sections. In the former section we need only mention the papers on a national system of education and that on ragged schools, and in the latter the discussion connected with a paper by Dr. Begg on houses for the working classes and the poor. These are subjects which bear most directly on the maintenance and progress of the Gospel; and the prominent place which they held in the deliberations of a body containing so many earnest philanthropists has undoubtedly put them in a favourable position for ultimate solution. There were also interesting papers and discussions in the "Punishment and Reformation" section, on our convict system,—a most important matter, in its religious as well as its social aspects.

The joint committees of the Free and United Presbyterian churches held a lengthened meeting on Thursday, the 15th October, and we understand that matters hitherto are going on favourably, and that nothing has occurred to cloud the prospect of a satisfactory issue of the negotiation.

It is so remarkable as to be worthy of record, that the Free Church Presbytery of Edinburgh had within eight days three inductions and a moderation of a call within the city. On Thursday, the 8th October, they inducted Mr. Arnot to the High Church, vacant by the translation of Mr. Rainy to a professorial chair; on Thursday, the 15th, Mr. Mackenzie was inducted to the charge of Tolbooth Church, vacant by the death of Dr. Tweedie; on the same day a call was moderated in for a successor to Mr. A. W. Brown, who lately resigned the charge of St. Bernard's; and on Friday, the 16th, Mr. McEwan was inducted as colleague and successor to Mr. Nisbet of John Knox's church.

It is now definitely fixed that Dr. Duff is to return to this country, and to undertake the Conventership of the Foreign Missions Committee of the Free Church. It can scarcely be doubted that this will have a great effect in stimulating the missionary spirit throughout the country, and in other branches of the Church as well as in that with which Dr.

Duff is more immediately connected. Dr. Duff left Calcutta in very bad health, but had derived great benefit from a voyage to China. He purposes to pay a visit to Madras and Bombay before leaving India, and on his way home to call at the Cape of Good Hope, and visit the mission stations in Kaffraria; so that he will not reach this country till June or July next. We are very sure that this most distinguished and devoted missionary will meet, wherever he goes, with a most cordial reception at the hands of multitudes who hold him in high honour for his work's sake.

IRELAND.—Four of the Irish Bishops have addressed their clergy. The charge of the Bishop of Cork is occupied with the practical work of the ministry—preaching, catechising, and visiting; voice, manner, and dress, are passed under review. "The sight of a church should be suggestive of what is sacred. The order of the service, the bearing of the people, the dress of the clergy, their demeanour during Divine worship, should be all decorous and grave. You should, therefore, give particular attention to your voice and to your manner of reading, that you may be heard and understood. You should endeavour to communicate not only instruction, but some gratification also, through the distinctness, the agreeableness, the solemnity, and the impressiveness of your voice. If you read badly or indifferently, you inflict pain on many, and impose weariness on all."

* * * * *

"You can scarcely begin too soon to catechise children, if you only have the happy art to simplify instruction and adapt it to their minds. Parents are grateful for any attention bestowed on their children, and are often drawn to truth and goodness by their example. The shortest road to the parents' regard the pastor ever will find to lie through the children's hearts. There is another part of your office to which I shall advert—the work of visiting from house to house. The common visit is to go to see; the pastor's visit should be always to see after, to see to the welfare of the people, the good of the flock. If you visit the people well they will be apt to visit the church well. If they find that you do not care for them on the week days, you will find that they will not much care for you on Sundays. You may get the knowledge of people from books, but you will get the knowledge of your own people only from visits. My reason for thus dwelling on the subject of visiting is, that I hear various complaints made from time to time [that certain clergymen do not visit at all, that others do not visit enough, and that some, when they do visit, do not visit as clergymen, and that a few, when they visit, do no good. One says, our clergyman is cold, and chills us; another, our clergyman is reserved, and repels us; another, our clergyman is sensitive, and takes offence. Some complain that their clergyman wants sympathy, and takes no interest in them;

others say that their clergyman is high, and thinks little of them; and a few that their clergyman is vain, and thinks and talks only of himself.

* * * * *

"The great end of preaching is the glory of God in the salvation of men. The great means of attaining this end is the publication of the Gospel; and the great ordinance for the publication of the Gospel is the divinely-instituted ministry of godly and devoted men. The chief business of the clergy, and that for which they are ordained, and that for which they are maintained, is 'in season and out of season' to 'preach the Word.' God bestows it, Jesus procures it, the Gospel reveals it, men preach it, the Spirit applies it, and sinners receive it by faith in Christ. There is great diversity in preaching, as there is great diversity in men. If we do not observe human nature closely, and meditate on Divine things deeply, our sermons will want the great charm of freshness, originality, and variety; and if we do not pray earnestly, and read intently the best books, they will want unction and strength. To expect to preach effectively without prayer is futile, and to expect it without study is folly. Tediousness in the pulpit produces weariness in the pew. It is a great excellence in a sermon that it is lively, and not long—that it goes to the subject at once, and keeps to it. A sermon with many words and few thoughts is a sort of mockery of the people; it gives them no nourishment—it offers them leaves instead of fruit. A sermon should be solid to be instructive, but not too solid to be digested. A contentious and scolding sermon does harm; it shows the preacher to be out of temper, and almost inclined to quarrel. Affectation in a preacher is disgusting, for the man is vain, and is only thinking of himself. Some few preach too short—that is not decent; many too long—that is not wise. When there is too much in a sermon, people carry little away; when there is nothing in a sermon, people carry nothing away. Do not judge of the goodness of your sermon by what your friends say, but by what the people do. Glorious Gospel!—the ordinance of Heaven, and the 'power of God.' As you would have peace on your death-bed and stand erect in judgment, preach this Gospel as 'it is in Jesus,' before God and man."

The Bishop of Derry alluded to the proposed revision of the Liturgy; and, adverting to the agitation in and out of Parliament, remarked that it would be marvellous indeed, if, after the lapse of nearly 200 years, there was no need of improvement in the adaptation of our liturgical services to the altered circumstances in which our congregations are placed.

"It has also been proposed by persons of opposite views to alter the wording of some of her offices, with the object, as is alleged, of quieting the scruples of pious minds. Upon this point I have only to observe that, while I deprecate any changes which would affect or seem to affect the doctrinal teaching of our Church, I am ready to acknowledge

that if, by some slight alterations, the scruples of the upright and sincere can be allayed, and our people more closely united in the bonds of our common faith, the effort, I conceive, ought to be made."

He dwelt on the progress of National Education, "its steady progress in this diocese; and I may add that I have marked with at least equal pleasure the truly Christian and brotherly spirit which my clergy, who hold opposite views upon this question, have not ceased to evince towards each other."

Since the returns were first made, the number of pupils in the diocese, coming under parochial ministration, has increased by twenty per cent.

The Bishop of Cashel refers to the same subject of liturgical revision. "What is to be done," he asks, "to relieve the complainants from the burden which oppresses? Is there to be no Burial Service in our Prayer-book? Is there to be no Burial Service containing no expression of Christian hope with regard to those concerning whom such hope may be entertained? Or is there to be a discretion left to the clergyman to read or omit the expression of Christian hope? Is there to be found anywhere a body of legislators who, in the case of themselves or their relatives, would give to the clergy this discretion? Or is there a body of clergy that would accept the discretion of expressing their hope of one individual, and by silence denying it with regard to another? The first step towards revision should be the exercise by the Crown of its prerogative to call together such a synod or convocation as should be a fair representation of the United Church of England and Ireland. But, is there not ground to apprehend that the Liturgy, Articles, and Canons, as they must come out very different, might be found worse than we have them at present? Is there not ground to fear that within the body there might be exhibited a great and violent difference of opinion—a great proof that the Church was not at unity in herself—and as to what might be determined on by the majority, a greater and more violent difference of opinion might be felt by those without, and thence a disruption take place which might endanger the very existence of our Established Church? I conceive there is danger to our Church, whether we stand still or whether we move on. And if the question were put to me 'To which of the dangers would you prefer to have the Church exposed?' I should give it as my deliberate opinion that, considering the spirit of the times, and the uneasiness exhibited in many quarters, we cannot stand still, and I should prefer to see a comprehensive Convocation."

The Bishop of Ossery's charge dealt with the recent phase of belief, or rather unbelief, in England. He began by alluding to that which had been occupying the minds of men when he addressed his clergy last—the "Essays and Reviews"—which seemed to have sprung from the great attention paid to German theology, in which good is often so

mixed with evil that much caution is required in dealing with it. At some length he spoke on this subject, admirably pointing out the value of German writers, and how they ought to be looked on and judged of by men of a very different class of mind and thought. From this he passed to an extended notice of the writings of the Bishop of Natal, putting his objections in a very clear light. He also dwelt very ably on the part in which Dr. Colenso takes up the supposed ignorance of the Lord Jesus. At one time the bishop was opposed to the revival of Convocation, but now that it was an accomplished fact, he sought for the Irish branch of the Church the measure of justice due to it. He concluded by a graceful and touching notice of the departure of Archbishop Whately, whose diligence, zeal, and noble generosity were well known to all; and he dwelt on the true friendship that the gifted prelate ever manifested for the Irish Church from the time he became connected with it—a friend whom we may often miss in the troublous times that seem to be before us.

From one prelate, the most distinguished of all, no charge will be heard again. Richard Whately, twenty-second archbishop of Dublin, died on the 8th October, at the ripe age of 76. His death took no one by surprise, for his illness has been long hopeless, and it was known that he was rapidly sinking. But it has caused a singular and profound sorrow, a curious commentary on the dismay with which the Irish Church heard, more than thirty years ago, of his accession. His episcopate was long enough to allow him to live down the clamour and prejudice of years; to let his character come out in its simple purity and rectitude, and to let his memory be preserved throughout the country as the memory of a wise and holy man. Of all the occupants of the See none has reflected on it so brilliant a lustre. While his clergy mourn an energetic ruler and kind friend, the Church Catholic will miss a sagacious and powerful defender of the faith; but the world has lost one of the ripest geniuses of modern times, and one of the purest writers of our English tongue. He was buried on the 15th, in the royal vault of Christ Church Cathedral. The primate and several of the bishops, Lord Carlisle, Lord Gough, and men of distinction of every shade of politics and creed, attended the funeral. The fellows and students of Trinity, the Young Men's Christian Association, of which he was president, and all the learned bodies of the city, swelled the procession, which was received at the cathedral by upwards of 500 clergy, in their gowns, including Wesleyans and Independents, and about 30 of the Presbyterian Church, headed by their moderator. Morley's Service, and Handel's Anthem, "When the ear heard," were sung by the united choirs, and "his body was buried in peace." His well-known and honoured presence will never be replaced. A more righteous, tolerant, and faithful administrator of his office never lived. If he made the palace a centre of intellectual

activity and liberal opinions, from which the happiest influences radiated through the country, it was also the centre of much unobtrusive Christian work, and much pleasant Christian union. Funeral sermons were preached in all the churches of Dublin, the Sunday after his death; and among the texts were 2 Sam. iii. 33; 2 Kings ii. 12; Job xxx. 23; Ps. lxi. 9; Ps. cxvi. 15; 1 Cor. xv. 57; 2 Cor. v. 1; Gal. vi. 7, 8; Heb. ix. 27; Heb. x. 36; Heb. xii. 23; Heb. xiii. 17, 18; 1 Pet. i. 24, 25; Rev. xiv. 13. At the conferring of degrees for the Queen's University, the Lord Lieutenant made touching and eloquent allusion to the sorrow that all felt:—

"On most former occasions I have seen sitting by my side—highest in place, highest in fame among the gathered notables of the realm—Richard Whately, Lord Archbishop of Dublin. Within the present week this great and good prelate has been removed from us. Besides the graceful and touching reference of the Vice-Chancellor of this University to the loss of his illustrious colleague in its Senate, I feel profoundly that this is not the place and I am not the person to deal with the highest aspects of this great bereavement. I stretch forth no daring hand to touch the cords of the hallowed tabernacle; but here, at least, in a learned assembly, met for purposes purely academical, it is permitted even to such as me to hang one unavailing wreath upon the funeral bier of one whose mind and whole existence were strongly impregnated with academic influences, and who ever felt and displayed the most large and generous sympathies with every branch and form of learning. He came here from his own Oxford, and perhaps no intellect ever reflected more accurately the exhaustive learning and transparent clearness of her favourite Aristotle, though none would have disdained more to be slavishly bound by his or any other person's trammels.

Magis amica veritas.

The love of truth, and the unfaltering desire to discover, develop, and proclaim it, were the guiding instincts of his moral nature, and to this high bent he brought the aid of the highest gifts of mind—a perception alert, acute, sagacious—a style of such marvellous perspicuity, that the complacent reader and hearer became quite unconscious of the intricacies he threaded and the heights he surmounted—and a power of illustration, in which I believe him to have been unparalleled by any other man that ever lived. His large toleration, his abounding charity, his luminous faith I designedly leave to other pens or voices. He no longer moves, converses, or preaches among us; but though dead he yet speaketh. The lessons that once flowed in such resistless logic from his living lips still breathe with scarcely less convincing clearness from his honoured grave."

The report of the Queen's University was again of progress. The number examined was 177 against 141 of last year; the number of students 769 against

745; and the success of the students in the various competitive examinations has been as remarkable as formerly. The University thus enters on its second decade with abundant promise. In his address the Vice-Chancellor referred to the death of the most illustrious member of their Senate—Archbishop Whately.

"By the necessities of our position and the constitution of our University, theological studies have no place among us. Looking, however, to another branch of his extensive studies, and to other evidences of his great intelligence, we can share with the world of philosophy and learning, with every university and college founded where English is a spoken language, in admiration of works which have become class-books as well in ours as in all other halls and schools of study—in every seminary where instruction is given in logic, rhetoric, or political economy—works which promise to endure to all future times, and to last as long as the language in which they have been written. But apart from all these great acquisitions and labours, theological or secular, there stood out in him, appreciable by all, learned or unlearned, the great qualities of one of the clearest of human intellects—of an independent, just, and tolerant mind, true to its purpose, honest in its intention, fearless in its advocacy of all he deemed to be the truth—and in him these high gifts were united to a kindly and benevolent heart, ever ready to give a charitable response to the demands of public or private necessities."

The *Manchester Church Congress* is regarded with divided feeling, the prevalent impression being that the discussion of the Irish Church was too irregular, and of too little weight, to be anything but hurtful. Preparations are being made to resist the expected attack in the House of Commons, and call up a strong parliamentary opposition.

A fund has been started for the widows and orphans of the poorer clergy of the Episcopal Church. The Bishop of Cashel suggests a fund for "hardworking, poor ministers, grown old in the service, whose incomes depend on their continuance in health," and offers a thousand pounds to start it.

The *Presbyterian Church* has published an interesting pamphlet, containing the statistics of their body for the past year. It will be an annual publication, and one of great utility, in which they have set other churches an excellent example. We learn from it that there are 528 churches, of which 30 have made no return. The other 498 have raised during the year 83,560*l.* for religious and charitable purposes, being an average of 1*l.* 1*s.* 4*d.* to each family, or 14*s.* 2½*d.* to each communicant. The total income of the ministry, irrespective of *Regium Donum*, is 33,403*l.*, being an average of 67*l.* 1*s.* 6*d.*; and 258 churches are in debt to the amount of 44,201*l.* Of sittings, there are in all 212,352; schoolhouses in church grounds, 181; National schools, under the management of ministers or

members, 673; total, 854; children attending these schools, 31,280. There are 1062 Sunday-schools; 7371 Sunday-school teachers; 57,356 children in average attendance, and these have raised for missions, 438*l.*

PARIS.—Our remarkably active Minister of Public Instruction is sending forth measure after measure, like arrows from a well-furnished quiver. His programme of study for the higher public schools is generally welcomed as a decided improvement by all but the clericals, who pull wry faces on finding that the history of our own times and philosophy are to be included in a youth's studies. The *Monde*, by its attacks, drew forth the following letter from the indefatigable Minister:—

"PARIS, October 8.

"SIR,—In your paper of to-day you attack a programme with which you are unacquainted. It may be cunning policy, but it is not honest. I send you the programme. You will find in page 33 what you reproach me for not having inserted—Section 8. *Sanction of Morals*: 'Duty has for supreme sanction the immortality of the soul and Divine justice.'

"You see that I intend to form neither '*brutes*' nor '*wild beasts*.' Perhaps you will judge it proper to place before the eyes of your readers this programme of private and public morals. You draw for your country *curés* so strange a likeness of me that I should not be sorry for them to look me once in the face. I particularly wish to be thus looked at, for it is thus that I always look at others."

Certain discussions at the Institut relative to the age of Hebrew monuments have suggested a new exploration of Jerusalem and other cities in Palestine. M. de Sauley, Abbé Michon, and M. Saltzmann start this month on this interesting expedition. The 20,000 francs prize decreed by the Emperor for the most important discovery in science was adjudged this year by the Institut to M. Oppert, a Jew, for his persevering labours and success in decyphering the cuneiform inscriptions. The coincidence is striking, that a Jew should be the unfold of Babylonian and Assyrian documents.

Thus, from all quarters, and in all branches of human study, attention is called to the Book of God; friends and foes are compelled to give it their thoughts, and it is most remarkable to see the foes to the propagation of the Bible forced to stand up for the contents of the Bible against the graceless critics of its truths.

The commission for promoting the due celebration of the third centenary of Calvin's death has issued a circular, requesting the consistories of the Reformed Church to state their readiness to adhere to the proposed creation of pastoral and consistorial libraries as the most suitable monument to his

memory. The collection of the Reformer's own works, now in course of publication, the writings of the other reformers, those of the fathers, and of the principal theologians of the last three centuries, are proposed as the nucleus of these much-wanted sources of knowledge. The central library has just received, as a present from the Emperor of Russia, a copy of the *Codex Sinaiticus*, in reply to a request of the commission.

Other active men have planned and commenced the formation of an association for encouraging communal libraries in the department of the Haut Rhin. The assent of the Prefect has been gained. The principal promoters are Protestants. It is marvellous to see the impulse given and the indirect homage paid to the Protestant love of light and knowledge by the stirring up of unwonted zeal for reading and book distribution among the Romanists. The state of our country districts is, in truth, deplorable, and one cannot wonder at the strenuous cries for "obligatory schooling" uttered by the Liberal journals. The *Revue des Deux Mondes*, in an article on popular training, by Jules Simon, has the following remarks:—"In Protestant countries under every roof there is at least one book—the Bible. Everyone knows of the quantities of Bibles given away in England. In Paris, if you are present at a Protestant marriage, you will always see the ceremony end in the giving of a Bible. It is a well-judged act of religion, and at the same time, in a secular point of view, it is a most useful custom for the poor. The presence of this one book brings back the recollection of school-days, and perpetuates what was then learned. Now among Catholics the mass-book will be found rather than the Bible, and we must admit that even the mass-book is an exception. In most churches the women tell beads upon their fingers, the men sing psalms from memory. At home they have nothing to read—not a journal, not even an almanack. Not only they read no books, but they see none! The visible sign of civilisation is absent from the cottage. . . . The Protestants, who give a Bible to every couple on whose union a blessing is implored, render service, not to Protestantism only, but to mankind. Why have not Christian communities thought of circulating millions of copies of the Sermon on the Mount, properly illustrated, to take the place of the gross woodcuts, whose defects do not always consist of mere offence against good taste? With what ardour would liberal thinkers bring their mite towards so blessed a work!" (A hint for our Tract Society!)

Another interesting place of worship has been opened in Normandy on the coast near Caen, at Lion-sur-mer. The building is supposed to have been originally built for Protestant worship before the revocation, by the possessors of the grounds upon which it stands. When the reformed worship was prohibited it became a Catholic chapel. About forty years ago the property again fell into Pro-

testant hands, but the building remained useless until the zeal of the owner, M. Massieu de Clerval, warmed, by seeing Protestant edifices rising in various places. The altar was removed and parted with to a *curé*,—who is peculiarly anxious that the devotees of his parish shall never know its pedigree!—and a few weeks ago the whole colony of Beuzeval adjourned to Lion to be present at the inauguration, which was a peculiarly solemn and interesting one. A shipwreck had taken place during the night, and 3200 francs, subscribed by the Protestants of both places, were taken to the mayor of Trouville for the survivors and widows by one of the pastors.

The foundation-stone of an American episcopal church was laid in Paris in September last, to be called the church of the Holy Trinity; three ecclesiastics of the Russian Greek Church, and a Catholic priest, the editor of the *Observateur Catholique*, were present, as well as two Church of England clergy and several Americans. The Rev. Dr. Caswall, prebendary of Salisbury and vicar of Figheldean, presided at the ceremony in absence of a bishop. The edifice is to hold 500 persons.

A Dutch service has been opened in Paris this month, in the Faubourg St. Antoine.

The end of September saw the opening of the Wesleyan church lately erected at Bourdeaux (Drôme); 1000 persons pressed into it, and as many stood outside. It was a festival of love and union, various denominations being represented by pastors, evangelists, and laymen.

Nothing can be better adapted for the times than such meetings, rallying Christians in the love of their common Lord. Lyons is preparing for the first days of November, the meeting of the Evangelical Alliance. One of the Lyonesse pastors, M. Clement de Faye, has gone to Brussels, where he supplies the place of Pastor Ed. Panchaud. Pastor Napoleon Ronssel occupies the post of Pasteur de Faye: his opening sermon was preached on September 27th, to an immense concourse of people.

The number of ministers and activity of English Protestants at Cannes, which he has just left, call forth a cry of alarm from the Bishop of Fréjus, who feels the need of extraneous help in presence of "English gold, English ambition, English schools, and English heresy!"

During the summer months the Paris ultramontanes devise a curious mode of frothing-up the little devotion that lies in the hearts of their adherents. They organise pilgrimages to various provincial shrines; not the old-fashioned foot pilgrimages, with staff and scrip, penance and abstinence; but pilgrimages bedight with the flimsy tinsel loved by modern devotees, together with cheap trains, sea-bathing, a sail on the ocean, music, the sight of a new town and of men-of-war, &c. The walls of the capital, especially those of the churches, are placarded with the tempting invitation. A pleasure trip, with indulgences into the bargain, what a treat! Some shrine dedicated to Mary is always fixed upon; sometimes the miraculous Virgin of

Boulogne, sometimes that of the Délivrande, or the Notre Dame de Grâce of Honfleur. Among others, one was advertised near Cherbourg, and 700 persons took advantage of the offer of so agreeable a trip, besides the 120 members of the *confrérie* of Notre Dame des Victoires, and a score of Paris ecclesiasties. The arrival had been noised abroad with all due exaggeration, and 10,000 spectators pressed around the Cherbourg terminus. The *pious* visitors were received by the Bishop of Constance, who, with a few priests and children, marshalled them into a procession. But an instant after leaving the station no procession remained; it had been dispersed by the crowd, amid hissings, hootings, and shouts, and gendarmes were needed to restore order and enable the unfortunate pleasure-seekers to continue their route. Was this popular outburst an expression of irreligion, or was it not rather dictated by indignation against religious mockery? That the latter feeling predominates generally is a fact, and most men, while they energetically reject religion when tacked to priestcraft, will not refuse to listen to the Gospel if carefully divested of all that is foreign to it, and presented with boldness and personal experience of its power.

Friends of missions are in great joy at the arrival of M. Arbousset, and the prosperous commencement of his labours, at Tahiti. Received with open arms by the natives and the Queen, voted to the post of Papeete the capital, and confirmed by the Governor, he was installed the 12th of May.

The Rev. Wm. Toase passed away from this world on Sunday, September 20th, after preaching from 1 Tim. i. 5, and exhorting his Bible-class,—without either warning or suffering. The venerable pastor had, from his youth, devoted his energies to the French; in 1811 he relieved and brought the Gospel to our soldiers, prisoners on the Medway; some time later he ministered in the Channel Islands and in Normandy. He superintended the Wesleyan body in France, and resided in Paris from 1837 to 1848. Since that period he exercised the ministry at Boulogne-sur-mer. Clergymen of the Churches of England and France, and many notabilities of the town, attended his remains to the grave.

The many friends of Dr. Frederic Monod will be glad to hear that his sufferings are slightly diminished; he has borne the transit to Paris better than was expected. He now lies awaiting the Lord's will, after six months' acute suffering, whether to respond to the welcome call to the heavenly home, or to remain a little longer to suffer or to work below. His son, the Rev. Theodore Monod, has arrived from America, and has commenced, with much approval, his ministrations in the church opened last year by his venerated and beloved father.

The number of pastors called away this year is unusually great; the names of most of them will be known to the reader. M. de Frontin, of Nerae; M. Chabrand, of Toulouse; M. Hilaire, of Chomerae; M. Massé, of Béziers; M. Pascal, of Aujargues;

M. Cabal Monassé, of S. Paul-trois-châteaux; M. Valloton, of Monneaux; M. Villaret, of Bordeaux: these are from the ranks of the Reformed Church.

ITALY.—My last letter was written in one of the class-rooms of the college at La Tour, whilst the competitive examination for the Campbell bursaries were going on. There seemed no doubt on the minds of the examiners that one or more of the students would come up to the mark, and I wrote under this impression; but the result showed they were mistaken. The lowest number fixed on by the examiners before the trial began was 85 out of 100 marks. No one below 85 marks was eligible, and the highest mark attained by any student was 69; so that neither bursary was gained this year. Of course it was a great disappointment to the lads, and as they were the first victims of a new system of examination, which broke in upon the traditional mode of *cramping* the professor's notes or lectures from note-books written out during the session, and answering questions put by the professor himself in the old familiar shape they have been accustomed to in his class room. It has been decided that they shall have another chance next year for the bursaries. In the meantime it is very satisfactory to know that the moderator, the director of the college named by the synod, as well as some of the professors themselves, declared openly their satisfaction at the result, as it would break down the system of cramming the memory with all the items of a short course of lectures or system of learning which may be the professor's hobby, and cause the masters to urge the young men to explore the subjects of study in private, and to form their own opinions. I am glad to find that the Burgess bursaries are also to be gained by competition. Mrs. Campbell has earned the gratitude of those Waldenses who have interested themselves most deeply in the subject of education, for having led the way in introducing a higher standard of education. What the throwing open of appointments to the Civil Service in India by competitive examinations has done in changing and giving new life and direction to the course of education in the universities and public schools of Great Britain and Ireland, that the Campbell and Burgess bursaries, will also effect ere long in the quiet little college of La Tour.

Renan's "Life of Jesus" has at last been translated into Italian, and the *furor* it creates on this side the Alps is only second to the stir it made in Paris and France. It first saw light in its Italian dress at Milan, and they say that, such is the demand for it, the publisher is fast making a fortune. I have seen, without having time to read it, a refutation by a Romish priest: but I learn from one who has read it carefully that it is very feeble. The Pope has put Renan's book into the *Index*! but the priests feel that is not enough, now-a-days, but at the same time they feel no confidence in their own ability to answer it. Professor Jules Bonnet

has written a brief but able refutation of it, and I was told lately that at a meeting of priests held in Paris, to determine what antidote they should circulate to Renan's poison, it was resolved unanimously to circulate Bonnet's pamphlet!! Violent as their hatred to Protestants is, it appears that in the present crisis the priests in Italy, like their *confrères* in Paris, are disposed to lean on them for help. It is not later than the end of last week that the preacher in the Dominican church in Leghorn, in touching on the subject from the pulpit, exclaimed: "And you, oh Waldenses! it behoves you to come forward at such a time as this with a refutation of such attacks against the religion you profess!!" The hint was not needed, the indefatigable Signor Ribetti, Waldensian pastor in Leghorn, has taken up his pen to write a brief refutation for the use of his people, and it is to be hoped others will follow his example. I see it intimated that a new "Life of Jesus," by Baron Frank Mistrali, is immediately to be published in Milan, as a refutation to Renan. "The undertaking," says the *Politica*, "seems to us arduous enough, as the question is not one of style but of facts, places, and dates, which we do not suppose Mistrali can be so familiar with as Renan, who has travelled and profoundly studied the subject." This is a specimen of the tone of the journals. A correspondent writes me from Genoa: "The press has not been sparing in notices and comments. The clerical papers are bitterly against it, and speak with delight of its being opposed by the Protestant Church also. In this crisis they don't seem to despise Protestantism as an authority, or to be unwilling to make it appear an ally. On the other hand, it is a pity to see the republican papers praising Renan and his work, and ridiculing the Church of Rome for its attempted defence. It is lamentable that no native Protestant writers have yet been found to hold up the banner against Renan. It is not too late, however, and I hope to see some good refutation of Renan by a Protestant." The danger of Renan's work, it appears to me, does not lie in originality or strength of argument, but in its finding its way into circles where no refutation will be allowed to follow it.

While Renan is succeeding in rousing the priests in the kingdom of Italy to indignation and activity in stemming this new tide of infidelity, they manage matters differently at Rome. Why should the pope, cardinals, and all the humble servitors of God in the Holy Roman Catholic Apostolic Church on earth give themselves any trouble about Renan or refutations! Are not "the Mother of God and all the saints," quite competent as guardians for its defence? Undoubtedly! No sooner has Renan become a celebrity than the Italian Madonnas take up the Church's defence—in a very peculiar way, however, and one which English people are apt to consider indicative of low breeding, viz., by winking! It would be a satisfaction if her admirers would tell us how the Italian Virgin contracted so

vulgar a habit, and why she should always—when the fancy comes into her head of working a miracle—wink the eye instead of moving the head or the hand—a motion which no one could mistake. Like the Mahomedan's, no doubt the answer would be, "It is the will of God." Be that as it may, Europe has been ringing for the last month with the news that a picture of the Madonna, in the village church of Vicovaro, had begun to wink. Crowds gathered; Monsignor came from Rome, and signed a certificate of the miracle; much money poured into the coffers of the parish priest; the undertaking, in short, proved so profitable a one, that the bishop and priest are reported to have quarrelled over the plunder, and another Madonna picture has been set a-winking in rivalry, in Subiaco, the capital of the province in which Vicovaro is situated. It is said that the pope encourages a new kind of *espionage*, by ladies at the confessional, in order to track out all liberal priests. The *Pace*, organ of Passaglia, asserts this, and declares it knows of priests who have been ruined thereby.

Considerable changes are about to take place in the disposal of the evangelists in the Waldensian mission service, as well as among others. The field of operations has opened up so widely around Milan that M. Turin can no longer overtake both the duties of a pastor, in the town, and an evangelist in the province; it has therefore been decided to send him as assistant Signor Eugenio Revel, a young minister, who will receive ordination next week. Brescia has now acquired so much importance as a station that it requires a settled evangelist both for the congregation and as a new centre of activity, and Signor Daniele Revel, another young minister, is to be settled there. The excellent lay evangelist Signor Pugno, who has hitherto laboured at Brescia, is to be employed as travelling evangelist in Piedmont, for which he is well qualified, being capable of preaching most attractively in the Piedmontese patois. Another young minister, Signor Emilio Combe goes to Aosta to replace M. Chriè, who left the service of the Waldensian Church last July, owing to his wife's delicate health; while a schoolmaster evangelist goes to Courmayeur to replace Mr. Gay, called to direct the Normal School at La Tour. In central Italy it has been found that neither Siennà nor Volterra have produced such numbers of steady adherents as they promised at first to do, and as would have justified placing an evangelist permanently at either post. Perugia alone is reckoned worthy of a settled labourer in the person of Signor Bonnet, a theological student, whose course is completed, and who replaces M. Combe. Siennà will be occasionally visited from Florence, and Volterra by M. Prochet from Lucca. Signor Ribetti will visit in the same way Grosseto, Campiglia, &c. Mr. Kay has applied to the Waldensian Church for ordination next week, and will then go to labour, along with one of the Waldensian theological students, at Palermo, as his field.

The Wesleyan body are about to establish a mission in the south; but they have not yet, I believe, made up their minds—whether in Naples or Palermo. The Rev. Mr. Jones has gone down on a tour of inspection. Gavazzi's printing-press, so lately given him from Ireland, is for sale! The bubble burst earlier even than we expected out here, for we gave it six months of life, whereas his journal did not live more than three! Mr. Jones seems disposed to buy this press, and set it up in Naples, in which case that would be the headquarters of the Wesleyan Mission in the south of Italy.

SWITZERLAND.—The Basle Missionary Society received last year 192,158 thalers, and spent 202,500 thalers. The excess of expenditure is merely apparent, for the payments extend over fourteen months. For the liquidation of the debt, 64,175 thalers have been received in all, so that the deficit now only amounts to 30,250 thalers. This is certainly a very satisfactory circumstance. The receipts from the territory of the mission increase from year to year,—as do also, however, the expenses. The reason is, that the necessities of life are growing more costly in India. In order to reduce the expenditure, it has been resolved (1.) to establish no new external stations; (2.) to provide conveyance for the missionaries to India only by the cheaper route of the Cape, or with second-class places for the overland journey; (3.) to give up the station of Malanasudra, on account of its isolated and unhealthy situation; (4.) to remove invalid missionaries as soon as possible to more healthy climates; (5.) to reduce the missions in the heathen world within the narrowest possible limits. The missionary institute contained, on the 1st of July, 81 pupils. Of these 8 were, on the 2nd of July, sent out on missionary service; so that there now remain 73. There are now 3147 Christians under the care of the Basle missionaries in India. In Africa the number of Christians has now reached 848; in January there were only 768. In China there are more than 200 Christians under our care. The attention of the society is chiefly directed to the training of native assistants, teachers, and preachers in India and Africa, and the education of the communities to become missionary societies. With this object seminaries of preachers have been founded at Mangalore, in India (with the preparatory establishments at Udapi and Talatsheri), and at Atropong (with the preparatory establishments at Christianburg). The two seminaries together now comprise 95 pupils.

PRUSSIA.—In an article on the spiritual destitution of Berlin, the *Evangelisch-kirchliche Anzeiger* states that this city, "with a Protestant population of 450,000 souls, possesses but thirty Protestant churches, reckoning those in the suburbs, besides a few halls, in which public worship is celebrated. In these churches about ninety ministers are labour-

ing, not including the ministers of the Establishment. This gives an average of one church for about 13,000 evangelical Christians, and one minister for more than 5000 souls. This proportion would of itself render an effective spiritual administration impossible. But the case is worse than it yet appears, for in the older parts of the city the churches are pretty numerous; indeed, there are four churches to which no parish belongs, namely, the Church of the Holy Spirit, and the Gertrude Orphan Asylum and Monastery Churches, in all which service is, however, celebrated. Then there are St. Nicholas's, St. Peter's, the Parochial, the two Monastery Churches, that of the Holy Spirit, the Garrison Church, the Werder Church, and the Cathedral: how thick they stand in the interior of the city! Much thinner is the circle which next surrounds these, to which, perhaps, belong the Jerusalem Church, the Bohemian, that of the Trinity, the two in the Gendarme market, the Dorotheenstadt, and the Sophia and George Churches. But further out, in what large blocks of houses are the buildings of God lost? Just think of St. Matthew's and St. Luke's, St. John's "in Moabit," St. Philip the Apostle's, and St. John the Evangelist's, which are only to be found with difficulty, so blocked up are they. What seas of houses encompass St. Elizabeth's, St. Bartholomew's, St. Mark's, St. Andrew's, St. James's, St. Paul's, and the Louisenstadt church! In some of the parishes belonging to these churches, particularly the Louisenstadt, St. James's, St. Bartholomew's, and St. Elizabeth's, the population has at present reached the number of 30,000 or 50,000. Think now of a town like Potsdam, in which the Gospel is administered in one church by three ecclesiastics. In fact, the 40,000 German residents in Paris, among whom seven or eight ministers are at present labouring, are in this respect better off than the congregations in these churches. If now we think of the deaths that occur, as *e. g.* there were last week more than thirty in the parish of St. Elizabeth, the cases of sickness, the marriages and baptisms, the publications of banns and the conciliations, it will be easily perceived under what laborious obligations the ministers of these parishes lie, although they do not indeed attempt to discharge them completely. Hence arises the continual need of baptising children in files, and marrying couples in groups, which appear from time to time larger and larger. If we furthermore consider that the hundreds who are candidates for confirmation are prepared for the act and instructed in the Scriptures in five or six or even more groups, it may easily be judged whether the ministers in such parishes can still have time and strength for any special care of souls."

SAXONY.—The Brüdergemeinde (Moravian) mission has, during the year 1862, received 107,103 thalers, and expended \$6,262. It at present comprises: (1.) In Greenland: 5 stations, 20 associated brethren, and 1907 persons

under tutelage. (2.) In Labrador: 4 stations, 33 brethren, and 1149 persons under tutelage. (3.) In North America: 4 stations, 7 brethren and 397 persons under tutelage. (4.) In the Danish West Indies: 8 stations, 19 brethren, and 7,402 persons under tutelage. (5.) In the English West Indies: 31 stations, 79 brethren, and 29,663 persons under tutelage. (6.) On the Mosquito coast: 5 stations, 14 brethren, and 539 persons under tutelage. (7.) In Surinam: 12 stations, 70 brethren, and 27,547 persons under tutelage. (8.) In Southern Africa: 11 stations, 62 brethren, 8810 persons under tutelage. (9.) In Australia: 2 stations, 5 brethren, 2 baptised persons. (10.) In the Western Himalaya: 6 missionary brethren, and one at the station. Altogether: 83 stations, 315 brethren, and 77,416 persons under tutelage.

THE RHINE. —The Wupperthal anniversary for the year 1863 took place in August. It was worthy of the celebrations of the previous years; indeed many visitors thought it had been the best of them all. The various services and assemblies of the week were attended by about 25,000 visitors. Allowing for the persons who took part in two or more meetings, we may reckon at least 10,000. On the fourth day there was held the anniversary of the Rhine Missionary Society. M. Blumhardt preached a sermon on Isa. lx. 22. Dr. Fabri, the mission inspector, gave in the report, and was able to state with satisfaction that the work had, by God's grace, continued during the past year to advance successfully.

BENGAL. —Missionary work in this part of India is making steady progress. Every year shows the field growing greater, and every year gives brighter promise of a glorious future. If we would "in due season" reap, we have only to persevere in earnest, unremitting toil. Men may change as the years roll by: but the system must be kept steadily going, and must be maintained in full efficiency.

A quiet change is always going on amongst the staff of missionaries labouring in India: sometimes the removal or departure of labourers challenges public attention, and marks a special era in our course. At the beginning of the present year several missionaries who had been absent in England for the restoration of health returned to their labours: we thus welcomed Mr. Wenger of the Baptist Mission in Calcutta, the able translator and editor of the Bengali and the Sanskrit Bibles; and Messrs. Stubbins and Brooks, of the Orissa Mission, the former one of its able preachers, the latter its experienced printer. Mr. Anderson, also of the Jessore Mission, returned to his old sphere. Ten or twelve new missionaries entered the country for the first time. Nearly all proceeded to the North-West Provinces, to the Baptist and American Missions: but two joined the Free Church Mission in Calcutta, which had long been greatly weakened, but now again enjoys the service of a strong and

able staff of labourers. A small number left the country, nearly (all alas!) young men who had utterly broken down in health. One missionary will speedily leave us, whose departure will be regarded with special regret. Mr. Puxley a few years ago was a cavalry officer in the English army, and served in the Crimea. Entering the ministry of the Church of England, he came out here to teach the Sontals in the new mission founded by the Church Missionary Society. A brief career, however, among the swampy bottoms of the Bhagulpore district has given him that jungle fever which yields to nothing but a sea voyage and one's native air; and most reluctantly for a time at least he quits that interesting sphere of toil.

Our greatest losses lie nearer home. It is hard for the Calcutta missions to lose in a single year both Mr. Wylie and Dr. Duff. Twenty years ago Mr. Wylie landed in Calcutta a young barrister, to find an honourable position in the world through God's blessing on his own exertions. He at once attached himself openly to the religious residents of the city, and was a close, personal friend of the late John Macdonald. His piety made him a marked man among the barristers of the day, and the annoyance to which he was frequently subjected on account of it well illustrates the character of the men by whom he was surrounded. Escaping from this trouble, he became one of the city magistrates, and then first judge of the Court of Small Causes. The constitution and rules of this court were of his devising; for many years he presided most ably over its decisions, and contributed in an eminent degree to secure for it public confidence. For the last three years he has been clerk and secretary of the successive Legislative Councils. While diligent in the public business of his life, he has ever been one of the most active supporters of churches and religious societies amongst us. An elder of the Free Church, secretary and then president of the Bible and Tract Societies, and secretary of the City Mission, a most energetic and practical member of the Calcutta Missionary Conference, he has long occupied a front place in our schemes of Christian agency, and by example, counsel, zeal, and liberality, has devotedly advanced their interests. His pen has been most active in contributing letters and papers to missionary literature. All missionaries found in him a personal friend; and in times of difficulty the missionaries among the Colts and the American brethren in Burmah were sustained and animated not more by the pecuniary help he procured for them, than by his hearty words of sympathy.

He is known well in England as well as here, and during his brief visit in 1855 the few words he spoke at various meetings fell with weight and power. We shall miss him long. Who will supply his place, now painfully empty? But you will gain at home, when his health is once restored; and long may he live "to serve his generation according to the will of God." He is at present on sick leave, and may perhaps return again for a brief while to

Calcutta; but we can scarcely look for him as a settled resident in this city again. The Missionary Conference took a sad farewell of him the last time he met them; and all the Christian societies of the city have given him the expression of their affection and regret on his departure.

Since Mr. Wylie went to England, Dr. Duff also has been compelled by a severe attack of illness to relinquish in Calcutta the work he has so long loved, and carried out with energy and ability so great. He was doubting when the year began whether he would be able to bear the rainy season once more after his long service: the season came, and with it very speedily the doubt was decided. He has gone down to Singapore and Java, hoping to return for a few weeks at the close of the year. He will then visit by slow stages the Free Church missions in India and South Africa, and so quietly return to Scotland.

So ends in India the distinguished career of this honoured servant of Christ. It has extended over a period of thirty-four years, of which twenty-three have been spent in India itself, and eleven years in his two visits to Europe and America. Dr. Duff came to India rather older than most new missionaries, and with a larger and riper mind. From the first he showed himself a broad thinker, a fluent writer, an eloquent speaker. He arrived at the right moment in the history of education,—a turning point in the course which the native mind was following; and his example, his writings, his pleadings with the government and with individuals, gave a prodigious impulse to the desire then awakening on every hand for the acquisition of the English language. The Oriental period of education, with its Sanskrit and Arabic professors, and its Persian in the courts, passed away for ever, leaving but a shadow and a name behind. The English language and literature from that time took a firm hold on the young minds of India. Lord Auckland's minute did not originate the change; it only indicated that the government were prepared to follow where sound sense had already led the way. Dr. Duff's first residence in India extended to little more than five years. But during that brief period he had laid the foundation of all the usefulness and all the honour by which his life has been distinguished. He had built the Institution in Cornwallis Square, with its residence, and seen it steadily fill with scholars. The Calcutta Missionary Conference had been founded at his suggestion, and had begun to be a power in the city: he had shared in the management of its periodical, and made two of the opponents of missions quail under its lashings. And then, brought to death's door by severe sickness, he was compelled to leave Calcutta, and for five years his service was transferred to the land which had first sent him forth.

During his stay in Scotland he was privileged greatly to stir up a missionary spirit in the Churches by the fervour of his appeals. He also published a book and several addresses; to my mind the most

compact and instructive of all being the charge delivered on the ordination of Mr. Smith.

Returning in 1840 after a visit to Egypt and Mount Sinai, he found the Institution fuller than ever, and the whole cause of English and missionary education in a greatly advanced position. In the discussions that ensued before and at the Disruption, he took a prominent part; and with all the other Indian missionaries, he joined the Free Church. Renting a large native house in the heart of the native city, they reopened the Institution, accompanied by all their teachers and scholars; but leaving the library and apparatus, which he had done so much to gather, in the mission buildings which remained with the Established Church. They too were soon filled by another assembly of scholars, and Christian influence was increased by the new efforts made. The fruits of English education on a large scale now became increasingly manifest in the growth of the Brahmin sect, in the opposition made by educated men to the baptism of converts, in attempts, at first abortive, but ultimately successful, to establish well-taught English schools, entirely in native hands, and in occasional outbreaks against missionary chapels. A new school of opponents has been raised up, as well as new converts; and by both parties the ancient Hinduism of the land is repudiated as an object of faith.

In 1849 Dr. Duff paid another visit home, making a lengthened tour by the way through the missions of both Upper and South India and the island of Ceylon. It was during his second visit of six years that he was honoured by being chosen as Moderator of the Free Church General Assembly, and on his visit to America received the remarkable ovation offered to him in New York.

Since his return in 1856, Dr. Duff has taken a very important part in moulding the new Universities in India, especially the University of Calcutta, and so guiding their rules and schemes of study that they shall prove a great public good to all classes of native scholars. Ably seconded by the Bishop of Calcutta and Archdeacon Pratt, he has not in this great matter laboured in vain. Resolutions passed both by the Syndicate of the University and the Faculty of Arts, acknowledge in handsome terms the great services he has rendered, not to the University only, but to the cause of education at large in India throughout his distinguished career. The Bible and Tract Societies, and in particular the Calcutta Missionary Conference, are preparing resolutions of a similar kind. On every hand the feeling of regret at his departure is profound; and all the respect and regard felt for him by all classes of religious society have been called forth in increased degree. The work to which Dr. Duff was called was one of immense importance: it was one calculated to confer a long line of benefits upon the people of India, which should endure for ages. He has done it well, and we glorify God in him. May peace and rest crown his remaining days.

You have heard of the case of the convert Hemnath Bose, which created a brief stir amongst us, owing to the erratic conduct of our sensation-judge, Sir Mordaunt Wells. I will give you an outline of its details.

Hemnath Bose is a Hindu lad, who, like thousands of others in this city, after hearing about Christianity, felt a longing to embrace it. He was brought up in a native school, and became acquainted with the Gospel through some native friends. His active and intelligent mind grasped it so clearly, and felt so much satisfaction with its truths, that, though only just turned fifteen, he determined to adopt it as his religion without delay. For this purpose he visited Mr. Lal Behari Dey, the Free Church native pastor, and made known his desire. As is usual with missionaries in dealing with such young inquirers, his knowledge was tested, instruction and advice were given him, and he was dismissed with encouragements to persevere. He visited Mr. Dey a second and third time. All missionaries who are thus sought feel anxious to keep these young people back to try their principles, test their steadfastness, and give them opportunity of acquiring fuller knowledge. But they always precipitate matters for themselves; and Hemnath, on his third visit, refused to go home again, expressing his determination henceforth to be a Christian.

Dr. Duff saw the lad, and agreed to let him remain.

His father and friends came to visit him, and endeavoured, on two occasions, to induce him to go home; but though told he was at liberty to do what he liked, he insisted on remaining, as "he wished to be a Christian."

A few days after, on June 22nd, the father applied to the High Court for a writ of *habeas corpus*, that Dr. Duff, Mr. Dey, and his son, might be brought into court, and the son given over to his custody as an infant under sixteen. Now, as you have at home sensation novels, you must know we, in Calcutta, have a sensation-judge, who is fond of making sensation speeches. This is Sir Mordaunt Wells, who tried Mr. Long, and, at his trial, exhibited his peculiarities in the strongest light. He granted the writ at once, and, contrary to all legal usage in ordinary cases, made it returnable next day. No time was given for counsel to be instructed, or for the required return to be prepared. The case was therefore poorly defended. Dr. Duff and the lad were present for examination, but their explanations were not admitted. At once deciding the case, Sir M. Wells, in the most disrespectful manner, threw aside the well-known judgment of Sir Lawrence Peel, which has hitherto ruled the practice of the Supreme Court in such cases; refused to examine for himself the degree of intelligence possessed by the convert; declared that the missionaries had used influence over "the child" to keep him from his father; implied that Dr. Duff had "taken him away" from his father's

care; then declared that missionaries generally were kidnappers of children; and that "there are hundreds and hundreds in the country professing Christianity who are Hindus in heart." He then ordered the lad to be summarily handed over to his father. The personal insults involved in his hot address, missionaries will have no difficulty in bearing; but all feel it to be a serious question, whether an intelligent lad, with strivings after light and truth, is to be allowed no choice in the great conflict between idolatry and the Gospel, until he is full sixteen years of age.

You will remember that, at the beginning of the present year, Calcutta was favoured with a visit from some respected members of the Society of Friends. They received a courteous welcome from Christians of all denominations, both privately and in public, and facilities were afforded them of holding several meetings for worship and exhortation in their peculiar way. Their visit has had a singular and injurious influence upon missionary work among the natives. You are aware that large numbers of natives would like to be reckoned Christians, without having made a public profession of belief by baptism. To them baptism comes with two aspects; its internal significance, and its character as a public mark of the Christian profession. So fully is the latter element in its character accepted by the Hindus at large in Bengal, that when a convert is once baptised he is rarely troubled by his friends, but is henceforth known as a Christian. All caste associations, therefore, with Hindus are by it quite broken through. Now hundreds of men who feel that Christianity is true, cannot bear to give up these caste associations for its sake; yet would they like to be called Christians. Halting between two opinions, they would wish to be ranked among Christians, while holding to all the social bonds of the Hindus. Such men are ashamed of the Gospel. You can imagine, therefore, their interest in the arrival of men, reckoned excellent Christians, yet not believing in baptism! Many such sought interviews with the Friends, and dwelt strongly on this point. The latter, however, saw that it was not merely the question of the rite which was involved, but the making of a distinct profession; and it is said that they urged that every convert passing from Hinduism into Christianity should do so in some special way, so as to make his adoption of the latter religion publicly known. Nevertheless the natives have laid hold of the fact, and cling to it, that there are good Christians in the world who have never been baptised, and who never baptise others. Why may we not be like them? Sincere men will not be hindered by these things: the real Christian will be ready to bear, as hitherto, reproach and shame for His name; but many are hindered, and many are "offended" and fall.

Those who are on the look-out for new missions will be glad to hear of an extension of the Baptist Orissa Mission among the Khonds. Hitherto it has

been the government which, by its humane endeavours to prevent the Meriah sacrifice, has specially benefited this numerous hill tribe. Hundreds of Khond children, or rather children saved from among the Khonds, have been brought down into the plains and placed in government farms, or distributed among mission schools. More than two hundred children have received a Christian training in these schools, of whom a large proportion, male and female, have turned out well. Some have died young, but others have grown up, joined the churches, have led consistent Christian lives, and many have on a dying bed given expression to the highest Christian hopes. One of the Khond orphans is now a native minister. But these converts, scarcely taken from the genuine Khond population, have been mere outsiders. Brought away from their own country, and absorbed into a purely Oriya people, their Christian training, while a benefit to themselves, has had no reflex influence upon their countrymen. At last, however, the missionaries have planned a direct mission to the Khonds in their own country, to be carried on systematically among the beautiful Malias of Goomsur. The districts above the hills abounding in jungle, and being at certain seasons very dangerous to health, the centre of the mission will be located at Russelcondah, at the foot of the hills. Two English missionaries, Messrs. Goadby and Bailey, have taken up their residence there, with two native ministers; and they will bring to their help the services of many of the intelligent boys of the mission boarding-schools, who still retain a remembrance of their native tongue. The Khonds themselves take quite an interest in the scheme. Many of them, even from the upper districts, know the missionaries personally; they have met them travelling among the villages, markets, and fairs of the low country; have visited them in their own houses; have seen the rescued children in the schools; and have often urged that schools should be established in their own villages. There thus is good work, commenced after long consideration and knowledge of the localities, well based in previous preparation, well connected with an experienced mission, and begun among a people already in a measure prepared to benefit by it. Every friend of missions and of humanity must wish it God speed. The Khonds are not Hindus; are free from caste, have no idols, follow a very simple system of religion; and if well and systematically taught, thousands of them may after a few years be seen flocking into the Church of Christ. There is no reason why direct mission work among them should not be as successful as among the Colts. I hope the mission, therefore, will find friends, and be steadily prosecuted, prayerfully and with toil.

Dr. Duff has recently told you of the changes that have taken place in the phases of Brahminist faith and profession. During the present year this body of native Deists has been particularly active. Their power was called forth by lectures delivered

in the Missionary Institutions in Calcutta and Bhordanipore, which they felt it necessary to answer. Discussion has been conducted in a very courteous manner; and the admissions made on the subject of Repentance and the value of prayer have been remarkable. The school is not actuated by one opinion, nor does it follow one head. It is divided into sections, of which the Intuitional Section, so fully described by Dr. Duff, is the last formed, but has by no means the most numerous followers. The fact is, the Brahminist party have no settled opinions, creed, or position. They occupy a negative position; giving up Hinduism in theory, but not accepting Christianity; tied to Hinduism still by caste, which they cannot break through, but not willing to give up the higher faith in one true, loving God, which their enlarged education has taught them. Many hang back from discussion, preferring the position of indifference as both comfortable and safe; partly convinced too, that as time goes on, and caste grows weaker, active discussion must lead the body across the Rubicon into the Christianity which none can silence, and much of which they all admire. We need patience with such men. God is working in the great communities of India, not merely to secure individual converts, but to change the communities in all aspects of their faith, their hopes, their life; and in India it will be the communities themselves that will be the fruit of missionary work. Such fruit takes time to grow.

One illustration of the advanced opinion of educated native men has recently been shown in the petitions presented to the legislative council, praying for the abolition of polygamy. Some years ago Sir John Peter Grant brought the question before the council, and an act was prepared on the subject; but all was stayed by the mutiny of 1857. At that time only the excessive Krelin polygamy was thought of; that wretched system which allows to Krelin Brahmins any number of wives, from two to two hundred, a system so fruitful in evil that the natives themselves who are not Krelins are ashamed of it, and wish to see it changed. It was explained to Lord Canning that the limited polygamy which prevails at large among both Hindus and Mahomedans is viewed in a different light. As a rule Hindus and Mussulmans marry one wife, and in an immense proportion of the families of both, scarcely any difference will be seen between them and English people. But the desire for sons is so great, that where a marriage is barren or produces only daughters, the husband is allowed by public opinion to take a second wife, and is not unfrequently asked to do so by the first wife. Such a system, which rarely goes beyond a second wife, is found all over the country. Lord Canning, however, did not rest content with it on that ground; and when asked to make an exception in favour of such polygamy, having such an end in view, he is said to have replied, that his conscience scarcely admitted the validity of such a plea.

Whether any effort will now be made to legislate on the matter, I do not know. It is interesting to see the natives themselves moving in it.

NEW SOUTH WALES.—There has been but little stirring in the churches during the past month. The subject of education, however, has been somewhat freely discussed by the different denominations, these discussions having reference to the bill now before the Legislature. This bill abolishes the two boards now in existence, the National and the Denominational Boards, and provides for the incorporation of both in a board of five persons to be called "The Board of Education." The education is to be secular; but some peculiarities of both systems will be included in the new system. The bill has passed a second reading, and has been amended in committee. *Apropos* of this measure and the question of state aid to religion, I may state that the Roman Catholics have been doing their utmost to obtain a majority against the government in the want-of-confidence motion which is now under consideration, believing as they do, that in the event of a general election they would be able, with the assistance of the other churches who have been receiving assistance from the public treasury, to return a majority in favour of state aid, and of the denominational system of education. It may be interesting to state that the want-of-confidence-in-the-government motion, to which allusion has been made, was brought before the House on Tuesday last, and after having occupied four nights in its discussion, is adjourned to Tuesday next. The government will have a majority of from ten to fifteen.

The "John Williams" mission barque arrived here from the South Sea Islands on the 23rd July, and brought intelligence of the wreck of several of the Peruvian South Sea Island slavers. It appears that the unhappy islanders who have been ruthlessly forced from their island homes to work in the mines of Peru and the guano deposits of the Chinchas, are dying fast from broken hearts, change of climate, and above all, from the exchange of a life of wild freedom to one of debasing servitude. The speculation, consequently, has proved a failure; and all Christian and philanthropic men will thank God, and breathe the more freely.

The work of evangelisation in the colony is happily progressing; and I may mention that it has been determined to establish a Congregational College here. Liberal offers have been made, and I believe I shall be in a position to state full particulars next month.

NEW ZEALAND.—The approaching storm has burst sooner than even those who looked for it expected. The mail will take to England startling intelligence of murders that have been committed by natives in the vicinity of Auckland, and of the fact that the whole of the native tribes to the south of the province are, with few trifling exceptions, in arms against the supremacy of the Queen. The Maori

King movement, so strenuously asserted by mistaken men to be the manifestation of a desire for law and order, has borne its true fruit at last. Throughout the entire stretch of the disaffected districts, this is the merciless and blood-thirsty watchword, "Kill when we can;" and in the centre and seat of the rebellion, the Upper Waikato, there is such an insatiable desire for massacre that not a single European life—man, woman or infant, from the Governor to the beggar—would be spared, if the opportunity for extermination were to occur. The only qualifying circumstance that casts a gleam of light across the blackness of this picture, is that some of the better disposed, who have taken arms against the Queen, have given timely warning to those who were in danger, so that the Europeans residing within the limits of the insurrection have, in the most of instances, escaped with their lives; yet even this redeeming feature is not without dark indications of a deeply-ingrained desire for blood, inasmuch as the warnings that have thus been given have been accompanied by the intimation that the unarmed would not be spared, nor their property.

Such is the painful and alarming position into which eight years of avowed disaffection have at length placed the principal portion of the native race. The die is now cast, and from that position they cannot recede till it shall have been decided whether they or we are to be rulers of this land. All imaginable means have been employed to avert this issue, and to make them discern and feel that their well-being and preservation depended upon their allegiance to the Queen. But all have failed: some of them in virtue of their inherent futility—some from the very fact that they indicated an overdoing of mildness, which, to the native mind, was indicative of fear. All prove the strange overlooking of the sad truth that alienation was, with the natives, a foregone conclusion by which they had determined, come what might, to abide. There is, therefore, no alternative left but to do by force what all other means have failed to do. From the first, indeed, this is the means which ought, without any hesitation, to have been employed:—from the very beginning of the King movement it was clear to thoughtful minds that suppression was its only cure. But there were those, both here and at home, who imagined that indulgence was a better specific. A morbid dislike of war led to a morbid application of kindness, and the result might easily have been predicted. The measures resorted to were powerless, and the disease, instead of being eradicated, waxed worse till it became incurable. But the matter has now been put, by the natives themselves, upon its true issue. The time for trifling and sentimentalism is now past, and the sword must for a time take the place of lackadaisical ruling.

The effect of this insurrection among the natives upon the whole interests of the population may easily be surmised. Trade is much interfered with; the operations of the settlers to the south of Auckland

land have been stopped. Men, instead of following their usual avocations, are obliged to take up arms, and the youth of our land are subjected to influences not by any means favourable to their morals, while spiritual life is ready to fall before feelings and passions which the circumstances we are placed in may be said necessarily to awaken. But, by God's help, we are doing our best to preserve what we have, both socially and spiritually. The Bible, thank God, is not divorced from the sword. Those who have gone forth to fight for the right, and in the name of the Queen, are not overlooked by their brethren. Prayer is steadily offered up for them, as also for those whom they have been compelled to resist. Those ministers and missionaries who have been obliged to leave their homes, and whose churches are, in some instances, turned into block-houses, go about among the soldiers and volunteers and militiamen, breaking to them the bread of life. And who knows but that the time of our deepest trial may be the beginning of a new spiritual era for us—as life from the dead to both the European and Maori races.

UNITED STATES.—The case of the Rev. Charles Beecher, to which allusion was made a couple of months since, has assumed a new phase. It will be remembered that this Congregationalist clergyman was tried by an ecclesiastical council assembled at the instance of the members of his church at Georgetown, Massachusetts. The council, finding that the views which Mr. Beecher expressed were irreconcilable with the tenets of the body to which he belonged, advised his dismissal, although at the same time they expressed their high sense of the candour of his Christian deportment. The church, however, has failed to acquiesce in this decision. By a vote of 27 to 21, resolutions were passed, in which the action of the council is objected to, on the ground that this body was not called upon to try Mr. Beecher, but to inquire into the state of things in the Church, and give Christian counsel calculated to heal the existing dissensions; that the steps proper to a case of discipline had not been taken; that the sentiments condemned are not the sentiments of their pastor, as far as they regard the atonement and eternal punishment, while the other doctrinal points condemned by the council are allowed to be held without reproach by others. Mr. Beecher therefore retains his position as pastor, although the discussion respecting the soundness of his views still proceeds in the newspapers.

The attention of the religious public has been painfully drawn to the fact that some of our more respectable publishers, like those of other lands, exhibit too little solicitude respecting the tendency of the works they print. Provided that the new book can be insured a wide circulation, they seem to have no thought whether or not its sale will prove detrimental to the cause of morals or religion. Their course is most reprehensible in regard to the reprint of foreign books which have, from whatever

reason it be, attained a measure of notoriety. Pandering to a fondness for sceptical views, a house which stands at the very head of the book trade has within the past year printed and sold an immense number of copies of Bishop Colenso's successive attacks upon the plenary inspiration of the Pentateuch. Another house, of somewhat less prominence, has circulated French works of doubtful moral tendency, and now advertises a translation of the infidel life of our Lord by M. Renan.

The Lutheran Church has been growing perhaps at a more rapid rate than any of its sister denominations. This extraordinary increase is attributable, in great part, to the fact that German immigration has been more rapid within the last decade than during any previous portion of our national existence. A new theological seminary seems to be demanded to supply the wants of this Church in the extreme west, and it has been decided to found one at Watertown, in the State of Wisconsin. I believe it is in contemplation to connect with it a collegiate institution. I fear this will go to swell the number, already too large, of scantily supported educational establishments in the West.

Notwithstanding the unsettled condition of our national affairs, the work of founding evangelical churches in new villages and towns of the west is advancing with unusual steadiness. My attention has been, within a day or two, drawn to the building of two church edifices,—one in Denver, the capital of the territory of Colorado, which, after a political existence of barely two years, is likely soon to seek an organisation as a state; and the other at Portland, in Oregon. Both of these are Presbyterian churches. Other denominations are equally active in the work of church erection.

A sad feature in the results of the present war upon the religious affairs of the United States, is seen in the destitution of the means of grace prevailing particularly in those unhappy regions over which the surges of warfare have rolled almost ceaselessly for many months. Tennessee is in this sad condition. The loyalty of many of the ministers to the flag of their country compelled them to resign during the first stages of the rebellion, and to seek a home in the North. Others, who were unfaithful to their allegiance, have been compelled by public sentiment, or by the strong hand of the government, since the recovery of the State to the Union, to suppress their teachings, or retire to the Confederacy. At Nashville itself the churches are suffering from the want of the regular ministrations of the Word. Of two large Presbyterian churches, we are told one is entirely closed, and the other is occupied as a post chapel of the government.

Continued evidence comes to us of the inevitable demoralising influence of war, even where every possible counteracting agency is employed. The letter of a Christian gentleman, eminently reliable in character, lies before me, written after a sojourn of some weeks in the "Army of the Cumberland."

After deploring the tokens of a downward tendency, and of the fearful increase of profanity and kindred vices, among those who are far removed from the restraining influences of home and female society, he observes:—"I must say that, after looking over the ground, east and west, I regard the chaplaincy system as the main hope of the camp." It is an undeniable fact that many persons altogether unsuitable for the post have been appointed chaplains, and this has led to a very general depreciation of the character of chaplains, and the necessity of having men in each regiment to attend exclusively to the spiritual necessities of the soldier. But this feeling has been in great measure unjust. The number of unsuitable men filling these responsible positions has been much diminished of late. Men whose self-conceit and worldliness have drawn upon them the indignation and contempt of officers and privates, have very generally been compelled to give place to more modest and self-denying ministers, whose reward will be the wounded and dying whom they have pointed to the Cross of Christ as to the only way of salvation. The government, it is to be hoped, will do away with the regulations which seem to discriminate in an unpleasant manner between the chaplains and officers of the same grade.

Another deplorable result of the war is seen in the bitter hostility it has developed in the Southern States against religious ordinances and customs which but a few years ago were spoken of with respect if not with entire sympathy. It is sad to read in a Richmond journal (the *Richmond Examiner*), professing at least a respect for our common Christianity, such expressions as these:—"Fast-days and thanksgiving-days strike the Southern ear with a puritanical sound, always disagreeable, and now pre-eminently hateful. They smack of Latter-Day sanctity, savour of the nasal twang, and recall disagreeable reminiscences of Praise-God-Barbones, the Pilgrim Fathers, and their Yankee descendants."

Few items reach us from the States in the possession of the Southerners, excepting such as concern the fearfully earnest work of war—the terrible record of carnage. Occasionally, however, we gain a glimpse at the progress of the "kingdom" which must go on even in troublous times. Brief though the statement be, it cannot but interest the Christian

heart. Saddest among these tidings is the mention of one and another good man that has fallen asleep in Jesus. One such was the Rev. C. C. Jones, D. D., who died in March last; so slowly has the news travelled that it has but just reached us. He had held prominent posts in the Presbyterian Church, as corresponding secretary of the Board of Domestic Missions, when he resided at Philadelphia, and as professor of ecclesiastical history in the Theological Seminary at Columbia, South Carolina. He had almost completed a work on Church History at the time of his sudden decease. I know nothing of his sentiments on the great national question of the day, but this record is sufficient to endear him to my heart:—"The work for which he is best known, however, and will be most honoured, is his missionary work among the slaves. He gave himself with great zeal to this service, prepared catechisms for the instruction of the blacks, and was continually pleading, upon the platform and in publications, for more energetic measures in evangelising the coloured races of the South, both bond and free."

Among other facts of interest are these: The last Southern Assembly, which met in May at Columbia, accepted a charter granted by the legislature of Tennessee, in accordance with which trustees were appointed to take charge of the property which had belonged to the entire Church. The report of its Board of Foreign Missions alludes to the prosecution of the work among the Indians on the western border. That on Domestic Missions deplores the weakening of the churches through the absence of their male members in the war. The education of young men for the ministry is for the time suspended.

A union between the "United Synod" (New School), the Associate Reformed Synod, and the Independent Presbyterian Church, in the South, would appear to be about to be consummated.

It is curious to read such a resolution as that passed by the Presbytery of Union at its meeting in May, in East Tennessee (since regained by the troops of Rosecrans and Burnside):—"Resolved, that this Presbytery will neither licence, nor ordain, nor receive from another Presbytery, any man who does not sympathise with the South in her present struggle for independence, or holds that slaveholding is sinful, and ought to be abolished."

SUGGESTIONS AND REPLIES.*

THE AMERICAN QUAKERS AND THE WAR.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—The statement contained in the last letter of your New York correspondent, to the effect

* We are compelled by pressure on our space to omit several Communications; one of these from Mr. James E. Mathison, in reply to Dr. Hoge, which will appear in our next.

that the "Friends or Quakers" of that city have "so far acquiesced in the National Draft as to recommend to their members the payment of the sum which exempts from personal service, and is employed in procuring a substitute," is surely incorrect; such a hiring of others to do that which, "on conscientious grounds," they object to do themselves, would be so unworthy of a Christian Church, and is so unlike the constancy with which the Friends

have ever upheld their "testimony" against war, that I can but suppose your correspondent has been misinformed.

It is possible that some calling themselves Friends or Quakers may have acted as he supposes, for doctrinal and sectarian differences have unhappily so sundered the original Society of Friends in America, that very diverse bodies are now bearing the name of Quaker; but in justice to the sect whom your readers at home will know by that name, allow me to state that no religious body with which the Society of Friends in this country is in churchly unity, has let go its full belief in the anti-christian character of all military operations.

"Are Friends faithful in maintaining our Christian testimony against all war?" is a query by which the conduct of every member of the Society is annually tested, and there is no principle in the moral code of Friends which is held with greater clearness and unanimity, than that war is forbidden by the whole scope and spirit of the Gospel dispensation, and by the plain precepts of our Lord.

I am, respectfully yours,

B. J. CANDLER.

Birkenhead, October 8, 1863.

From *The Friend*, of October 1st, 1863.

Is it too much to ask you to insert the following, taken from the London *Friend* of this month?

"We have received from different correspondents copies of an extract from the *New York Tribune*.

The extract referred to is as follows:—

(From the letter of a correspondent of the *New York Tribune*, written at Philadelphia, dated 6th August.)

"Early this year the conscription fell upon the Friends. In one neighbourhood some twelve of them were drafted. In accordance with their well-known principles, they refused to join the army. But everywhere the reign of terror prevailed, and they were forced into the ranks. Here muskets were given them, but every man of them refused to touch the weapons. Every conceivable outrage was heaped upon them; they were tied up, starved, and whipped. Still they remained firm to their conscientious convictions, and refused to fight. Finally, the muskets were actually strapped to their bodies. One of these Friends was singled out as especially obnoxious, and was whipped unmercifully. The officer in charge was lawless and brutal, and on one occasion ordered him to be shot as an example to others. He called out a file of men to shoot him. While his executioners were drawn up before him, standing within twelve feet of their victim, the latter, raising his eyes to heaven and elevating his hands, cried out in a loud voice, 'Father, forgive them, they know not what they do.' Instantly came the order to fire. But, instead of obeying it, the men dropped their muskets, declaring that they could not kill such a man. This refusal so enraged the officer that he knocked his victim down in the road, and then strove repeatedly to trample him to death

under his horse's feet; but the animal persistently refused even to step over his prostrate body. In the end they were marched with the rebel army to Gettysburg. In that battle they remained entirely passive, fired no shot, and in God alone trusted for preservation. Very early in the action the officer referred to was killed. The Friends, all unhurt, were taken prisoners, and sent to Fort Delaware. Here, by accident, it became known in this city that several Friends were among the captured, and two members of the Society went down to inquire into the circumstances, but they were refused permission to see them. They went immediately to Washington, and there obtained an order for their discharge, conditional on their taking an affirmation of allegiance. This opened their prison doors. The affirmation made, these martyrs for conscience' sake were released, and are now here."

"IMPRESSIONS OF AN EYE-WITNESS IN THE WALDENSIAN VALLEYS."

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—Interesting though "The Impressions of an Eye-witness in the Waldensian Valleys" in your pages are, there are inaccuracies, easily accounted for on the part of a passing visitor. This is especially the case as regards his notice of Leghorn in the last number. Allow me the space to correct one of these inaccuracies which specially affects myself. He mentions, on the authority of M. Ribet, that an Italian merchant belonging to his congregation had built a school-house, and made a present of it to the Waldensian Church. This is altogether a mistake. With funds gathered from my own personal friends, I have bought ground and built a church, male school, and female school, and handed over the title-deeds to the Waldensian Church. To allow his statement thus to stand without rectification, would justly lead my friends to suppose I had deceived them. No one admires more than I the Christian zeal and liberality of Signor Remaggi, which evidence the reality of the change which has passed over him; but the circumstance related by M. Ribet which does Signor R. so much honour is this. While awaiting the termination of the building for the girl's school, a room was temporarily hired, and Signor Remaggi, at his own expense, provided the furniture requisite for school purposes. His example is one which I hope other Italian converts may be induced to follow. I consider this rectification necessary, that my friends may not be led to the conclusion that I have deceived them. The church, and both school-houses have been built with the money they generously contributed for these objects. By giving this a place you will oblige, your obedient servant,

ROBERT WALTER STEWART.

LEGHORN, October 14th, 1863.

IN MEMORIAM.

RICHARD WHATELY.

RICHARD WHATELY was born in London, in 1787, the youngest of the eight children of a Bristol prebendary. Having passed through a private school in Bristol, he entered at Oriel College, Oxford, where he graduated B.A. in 1808, taking a second-class in classics and mathematics; gained the prize for an English essay in 1810; was elected a Fellow in 1811; and graduated M.A. in 1812. From that time Oriel rose to the height of its reputation. Coplestone became its provost in 1814, and received the grateful thanks of the University for his reply to the *Edinburgh Review*. Keble, also a Fellow, succeeded Coplestone in the professorship of poetry. Arnold was elected in 1815, and when he left, the vacant Fellowship fell to the elder Newman. Pusey joined about the same time; Hampden and Davison were there; and when Coplestone was made Bishop of Llandaff, Hawkins was made Provost of Oriel. It was the most brilliant intellectual circle in Oxford, probably the most notable of this century in England. These were men who have left their mark on the English theology of more than one generation; Arnold, Whately, and Hampden on the one side, as distinctly as Keble, Pusey, and Newman on the other. And among his college contemporaries Whately held a high place, and many friends as lasting as affectionate. His respect for Coplestone led him to publish a biographical sketch of that prelate. He was the first to detect the promise of Arnold's career, which Arnold repaid in after years by a prophecy of his. Newman drew into shape those "Dialogues on Logic" which were to become the logical text-book of the time; and when Whately was head of Alban Hall he made Newman vice-principal. The whirligig of time brought round strange revenges; and Whately lived to see, from his palace in Stephen's Green, the Romish Ultramontane College where Newman was the principal and the son of Arnold a professor.

In 1821 he married, and settled down the year following as the rector of Hallesworth, in Suffolk. In 1822 he was Bampton Lecturer; in 1825 was chosen Principal of St. Alban's; and in 1831 was consecrated Archbishop of Dublin. The last appointment created universal surprise, and in Ireland almost universal indignation. Whately had made himself known at Oxford by revolutionary ways of thought, and an invincible tendency to reforms. He had shown no regard for antiquity or precedent, in his search for truth. For men's feelings and habits he had shown quite as little. He was careless, even unsettled if men were but got to think for themselves. So that his torch was truth, he was indifferent where he flung it or what he fired. There was a disposition to fall back upon the

past, to sink down after the exhaustion of revolutions and a European war; and against this he flung himself with a restless, reckless energy; he fought it with satire, with jokes, with taunts, and sarcasm, in college lectures or anonymous pamphlets. And Oxford was vexed, almost scandalised; and bygone Oxford men had strange dread as of some new and mighty heretic. His fearlessness, his disregard of appearances, his brave energy of thought, his clearness of perception and unbounded love of truth, his comparative ignorance of the world, made him misunderstood. He wrote the ablest refutation of modern scepticism, and was called a sceptic. He disentangled religion from the confusions of party-spirit, and he was called latitudinarian. He had given offence by his "Thoughts on the Sabbath." His freedom from the trammels of opinion was itself offence. Out of his own circle of friends, few men in England would have shared Arnold's estimate, that "in point of real essential holiness there does not live a truer Christian than Whately." In Ireland it would have been madness to assert with Arnold, that "if the safety and welfare of the Church depended in any degree on human instruments, none could be found, I verily believe, in the whole empire, so likely to maintain it." He was a Whig and an Englishman; he had supported Peel at Oxford, and in the heat and passion attendant on Roman Catholic agitation and Roman Catholic emancipation, his appointment was regarded as the triumph of a dangerous policy and a defiance to the Irish Church. His habits of abstraction, his want of polish and courtesy, his brusqueness of manner and disregard of appearances were all against him. And on one important question he was placed at variance with the large body of the Irish clergy. The national system of education was founded in the first year of his archbishopric. He was one of three selected to represent the Irish Church in the Board, and threw himself with all earnestness into the scheme, which derived much of its success from his co-operation. With the Rev. Dr. Carlile, then resident commissioner, he planned the series of "Scripture Extracts." He wrote for the schools the excellent "Lessons on the Truth of Christianity." Ten years ago the "Extracts and Lessons" were condemned by a Roman Catholic synod; a majority of commissioners voted that they might be disused at the option of the parents of the children; when the schools reopened after the holidays, the Roman Catholic children unanimously refused to read the forbidden books, and Dr. Whately, Mr. Blackburne, and Baron Greene withdrew. His official connection with the Board ceased, but his attachment to the principles continued; and the Queen's College found in him a warm supporter and an illustrious member of their senate.

It is a singular tribute to his character that, with so much to his disadvantage, and surrounded on every side by prejudice, misconceptions, and the bigotry of faction, he lived to be honoured and beloved in his diocese, and regarded as the strength and ornament of the Church. It was said of him by the Bishop of Exeter, on one memorable occasion in the House of Lords, "I never knew a man more strenuous in the pursuit of truth—more fearless in following whithersoever the pursuit might lead him. In short, if ever I knew one man more than another who might be called a lover of truth, that man is the Archbishop of Dublin; and to say of any man that he is a strict lover of truth, amounts to saying that he is one of the best of men." High as that encomium was, and enhanced by coming from an opponent, it was well deserved. Slowly but emphatically he came to be recognised as "one of the best of men." "I can safely say," are the words of his Primary Charge, "there will be no want of sincere and single-hearted, and friendly and harmonious co-operation among us, if the clergy and their several congregations will be but ready to evince the same disposition towards me which they will always find in me towards them." It was not an idle boast. Slander, suspicion, coldness and hostility made no change in him. His intercourse was always friendly; his house and table were always open; his sympathy was frank, his counsel freely given. He was scarcely ever absent from his diocese; always ready to take the place of his clergy, even when from the illness of late years he had to preach from the communion-table. He was the first to introduce regular annual confirmations, and he lived to see them the rule of the Church. His discipline was strict, and in some points may have been thought vexatious; and more than one painful instance will be recalled from his administration. He resisted the Evangelical Alliance, and was strongly opposed to extemporary prayer; but no man had a more Catholic heart or a more liberal spirit. He had the power of attracting able men to his help, and five of his chaplains—Hinds, Dickinson, Wilson, Surge and Fitzgerald—were promoted to the Episcopal bench. No man could charge him with an unconscientious promotion; no man was farther from the suspicion of nepotism. If he gave away appointments to men of his way of thinking, he never gave them to men who were unworthy: and he leaves behind him a son in the Church, whose last promotion was to a rectory of 400*l.* a-year. Under the roughness of his manner, as some felt it; unsuspectingly underlying the calm logical severity of his mind, lay the singular depth of tenderness, and sensitiveness of a loving heart. "I tried to act as if I did not feel it," he was heard to say, in reference to the past; "but it has shortened my life." His charity was unostentatious but princely. In 1848 he contributed over 8000*l.* to the Irish distress, being more than the income of his see. To Church charity, or the necessity of his diocese, he was always ready to

contribute, and it was by his impulse that the Irish contributions were raised for the need of Lancashire. He was unsuspicious to a fault, like a child in the simplicity and eagerness of his amusements; fond of the country, and fond of flowers, which he would arrange himself with no common skill and pleasure; fondest perhaps of puns and subtle word-puzzles, abrupt and curious, and questions with which he delighted to startle the unwary. His conversation flowed easy in well-cast and simple sentences, as careful and systematic as if it were for the press. But the charm of it lay in its wisdom and instinctiveness. He had a well-stored mind, a retentive memory, and the treasures of his reading were well under his command; and then the same wealth of illustration that characterises his writings, made his conversation as telling as his books, while there was added a piquancy of wit and an extraordinary fund of anecdote admirably told, but never without some purpose.

What else the *man* was will no doubt be told at length by his biography. To the world he is known and lamented as a *writer*. Few men, still fewer archbishops, have been so industriously before the public. Like Dr. Marsh, his predecessor in St. Alban's and the see of Dublin, he founded a library: but *his* is of his own writings. They number at least fifty, of all sizes, from pamphlet to bulky volume. They range over a wider field than theology, and are written to a wider audience than the learned. The work by which he is best known is the famous treatise on "Logic." Perhaps the next in fame is the "Lessons on the Evidences of Christianity," written for the use of schools. When "*Korx Ompax*" signed his name to the "Historic Doubts relative to Napoleon Buonaparte," it was felt that it was the work of a man of singular subtlety and truthfulness of intellect; it was reserved for the next four-and-forty years to prove that he was a man of as singular industry. Sermons on the "Christian Duty to the Established Government" appeared in 1821, and were followed in the next year by a work which challenged more attention, "On the Use and Abuse of Party Feeling in Religion." While at Halesworth he laid the foundation for a book which was published more than a quarter of a century after,—the admirable manual of clerical work called the "Parish Pastor." The memorials of that pastorate are his works on a "Future State," and on the "Character of our Lord's Apostles." The subtle attempt to explain away the crime of Judas Iscariot has prevented the excellency of this last book from being fully recognised. His principalship of St. Alban's was a period of great intellectual activity, to which belong the various volumes of essays on "Peculiarities of the Christian Religion," "Difficulties in the Writings of the Apostle Paul," and the "Errors of Romanism having their Origin in Human Nature;" besides the "Logic," and "Rhetoric," and the "Lectures on Political Economy," which he delivered as Professor of that science at the university. His found-

ness for politico-economical studies, and opinion of their value, led him to found in the University of Dublin a similar professorship, which has been filled by many distinguished men. "Thoughts on Secondary Punishment" appeared in 1832, and one of his most recent public appearances was at the reading of a paper of his on the same subject early in the present year. After his elevation he published the "Kingdom of Christ," which Bishop Coplestone counted his most important work. Not a year passed without publication. It might be a "Charge," or a "Sermon," or "Easy Lessons," or "Money Matters," or "Morals," or the "British Constitution;" and when over seventy he published his annotations upon Bacon and Paley,—among the wisest and most impressive of his works. An excellent controversialist, he was seldom controversial. Yet the best, and perhaps the best possible reply to his old friends, Newman and Pusey, is the "Caution for the Times," in which he was largely assisted by the present Bishop of Killaloe. His latest writings have been his contributions to *Good Words*, and his last "charge," and in neither is there any decay of his great powers. As a writer on theology his influence has been more wide-spread than that of any of his English contemporaries. Next to the great novelists of this century, his works have had the largest circulation. And no one will question that their influence has been healthy on the whole. The singular clearness of his style, his felicity of illustration, his freedom from extreme opinions, and the vigour of his logic, give his writings a permanent value. The Christian Church had no more vigorous defender. His fearless love of truth alarmed the cautious, but gave him an invincible advantage over error. And among the wisest and most far-sighted of Christian apologists the Church will always write the name of Richard Whately. The Irish Church is peculiarly his debtor. He has brought a higher distinction to the See of Dublin than it ever possessed. He has set the example of a calm and righteous rule, mediating between the extremes of party, without yielding one jot of principle. He has strengthened the hold of the Church upon the people, and guided it through a time of imminent peril. He has left it the remembrance of a pure and holy life, that was dedicated unflinchingly to its service,—of one who was content to do what was right, and for that to brave public opinion, one who was too noble to shrink from serving, because he was misinterpreted and assailed by those he served, one whose intolerance must be summed up in this,—intolerance of untruth.

For the last six years of his life he bore a shattered constitution, and sorrow shattered it still more. One of his daughters died in 1859,—the first death in that house. "It has added ten years to my age," he used to say. The next spring he lost his wife, no common loss, as those who knew him testify. They

were terrible breaks in that household, which had been the centre of Christian work, unobtrusive charity, and all things, lovely, honourable, and of good report. Against these shocks he nerved himself to discharge the duties of his office, receiving his clergy up to last July. From that time a painful illness seized upon him, and it was known that his recovery was hopeless. Under great agony and through long nights of pain, his prayer was for patience. He trusted that "God would let him live no longer than he should be alive;" and he did retain his faculties to the last. The text of his last sermon (Rom. viii. 31), was one he often turned to,—that and similar broad and simple truths of Scripture. To some one who said :—

"Your prayer has been answered, God has preserved your clear intellect to the end," he is said to have replied :—

"It is not intellect that can avail now ; but faith in Jesus Christ."

On Thursday, October 8th, he died : and was buried in Christ Church on the 13th. The Lord Lieutenant, the Primate, the bishops, and clergy, all men of note in the country, followed him to the grave, and the anthem pealed over the coffin : "His body is buried in peace ; but his name liveth for evermore."

JOHN COLDSTREAM.

WE have the melancholy duty of recording the death of Dr. John Coldstream, F.R.C.P.E., which took place at Gilsland, near Carlisle, on the 17th of September. His name will always be identified with the cause of Medical Missions ; being one of the earliest to recognise the important principle on which they are founded ; and, for nearly a quarter of a century, their most earnest and persevering advocate. His position as a respected physician, and as secretary to the Edinburgh Medical Missionary Society, of which, in connection with the late distinguished Dr. Abercrombie, he was virtually the founder, gave him many opportunities of pressing his views upon the attention of others ; and the flame of Christian zeal which glowed so steadily within his own breast, showed its power, by setting many with whom he came into contact on fire with a kindred enthusiasm. But, although almost possessed by one dominant purpose, Dr. Coldstream was remarkable for soundness of judgment, wise discretion, business-like accuracy, equability of temper, and a rare abnegation of self. Feeble in bodily frame, and long in delicate health, his zeal and earnestness grew stronger as the end drew near, and he literally died in harness. Such men are rare, and it gives encouragement to those who remain, to hear of their faith, and love, and patience. Dr. Coldstream was about fifty-eight years of age.

LITERATURE.

SOME years ago there were persons sanguine enough to think, that with the writing of Strauss, the decay of the Baur school of criticism, and the return of Evangelical life into many of the universities and parishes of Germany, there would be an end to infidelity; that the Church would enter on an era of peace. The events of these two years must have rudely scattered their dream. The issue of the "Essays and Reviews" marked a fresh starting point for scepticism. Colenso's volumes have followed in rapid succession. In France the booksellers have been flourishing by the extraordinary demand for Renan's "Vie de Jésus." In Germany more than one pillar has been taken from the temple of truth and set up in the temple of doubt, while Strauss himself is busy on a new "Life of Christ." There are ominous signs that we are at the beginning, and not at the close, of a very sifting time. In the last twenty years, there can be no doubt that scepticism has spread among us, that it has touched and disturbed, and perhaps possessed, classes of minds where it found no attraction before, and that a sceptical book finds a wide audience. It is curious and notable that our freshest scepticism should run a race at Mudie's with the last sensation novel: and this notwithstanding a vast advance in the activity of Christian life, in Church education, faithful preaching, and pious work. Among many reasons for this, light and weighty, there is no doubt that one is the character of this recent scepticism. It is not a cold discussion of evidences; it rejects the philosophic deism of last century; it admits the beauty and depth of Christianity; it proclaims that that beauty and depth are drawn from its founder. But it subtly eliminates from that founder all that is divine. It is an earnest scepticism, if that is not an abuse of words. It allies itself with our profoundest views of life, and truth, and science. It proclaims, it admires, it unfolds in exquisite language the height and majesty of Christ; but then that height and majesty as simply of man. It detects that in an earnest age of Christendom it is the person of Christ that is the centre of thought and action, the attraction and the impulse for all; it is against the person of Christ that it sets the battle in array. And we may expect that this will come out more distinctly: that false Christs, like that of M. Renan, will be set up against the true; that the forces of unbelief will concentrate on this which is the most vital point. Nor is this any mere special concern of the learned. Among the middle class, the ordinary run of readers, in railway trains, and after dinner, over their nuts and wine, the subject is discussed as eagerly as elsewhere. Scepticism is popularised, and infidel "Lives of Christ" are the stock of the circulating library. It is idle to scold the age: it is a wasteful ery to mourn it. Even clever answers to clever

books are of doubtful good; it may come to be a mere question as to how many telling points each writer has made. But any help to the understanding of the life of Christ, any bringing of that out in its clearness and sublimity, is the heaviest blow to this haughty unbelief. It is over the Gospels, round the person of the Saviour, that the fight will rage, for no one can tell how long. It is out of the Gospels, by the glory and living truth of this Person, that the fight will be won. Such a book as Dean Alford's* is therefore peculiarly welcome at present. It may be mastered, he says, by the help of such education as is possessed "by Christian women in the middle ranks of life, and by the majority of the mercantile classes." It is an attempt to lead them to an intelligent estimate and comprehension of the New Testament, to put them on a level with the Bible student, to give them the most recent and the ripest results of sound criticism. It is not his well-known critical edition of the New Testament cut down; but substantially a new book, for a new and much larger set of readers. It is just the likeliest work to do the greatest good at present, and has been executed in a scholarly and enduring fashion. It is not an amended version. "It was my original intention to give an amended version of the sacred text; and I still think that for the completeness and full usefulness of the work, such a version would be necessary." Probably it is as well for broader usefulness that the original intention has not been kept. The novelty of a new translation is unsettling to many whom it is desirable this book should reach. Those who know Dean Alford's labours, will not need his assurance that "the reader will find in my commentary no sympathy whatever with the rationalistic school. Believing in the Eternal Godhead and Perfect Humanity of our Blessed Lord, and in the agency of the Almighty Spirit in Him, and through Him in His apostles and servants, I regard His divine miracles as proofs of His mission, and of His authority over Nature—as being the Creator of Nature. I consider the Canonical Books of the Old and New Testaments to have been given by inspiration of Almighty God, and in this respect to differ from all other books in the world."

Another well-timed book is that by Mr. Andrews,† on the "Life of our Lord." It is attracting increasing attention in America (where its author resides); as the very best popular book that has been written on the subject; and there can be no doubt that

* *The New Testament for English Readers, containing the authorised Version: and a Critical and Explanatory Commentary.* By HENRY ALFORD, D.D., Dean of Canterbury. In Two volumes. Vol. I., Part I. [8vo. pp. viii., 47], 452. London: Rivingtons. 1863.

† *The Life of Our Lord upon the Earth, in its Historical, Chronological, and Geographical Relations.* By the Rev. SAMUEL J. ANDREWS. Post 8vo., pp. xii., 543. London: Strahan & Co. 1863.

opinion here will sustain this judgment. It constructs the life upon a skilful harmony of the Gospels, and in the fashion of a modern biography. The story is related year by year and month by month, and a freshness is thrown into it otherwise unavailable. Nothing can be happier than the simplicity and naturalness of its arrangement, or more striking than the wonderful vividness with which it succeeds in clothing the more familiar scenes in the Gospels. The preliminary essays on the chronology of our Lord's life are admirable. A brief extract from the preface will sufficiently indicate the spirit in which Mr. Andrews writes: "There is no fact more clearly to be kept in mind in these studies than this,—that Jesus was truly man no less than truly God. While recognising the supernatural elements in the evangelical narratives, wherever they exist, we are not so to introduce them as to make these narratives the records of a life neither human nor divine. The Lord in all His words and works, in His conduct towards the Jews and His repeated efforts to make them hear and receive Him, acted as man, submitting to those laws which God at the beginning established to guide human action. His life on earth was, in the highest sense, a human one, and it is this fact that gives us the key to the Gospels as real historic records."

In 1805, John Foster wrote to one of his friends: "I am now beginning an 'Essay on the Improvement of Time.'* The subject suits me much." Fifteen years after his friend wrote to him: "What is become of the 'Essay on the Improvement of Time?'" Nor did anything come of it in the author's lifetime, for with his painful fastidiousness and desultoriness, time slipped away without publication. Twenty years after his death, that Essay

has been given to the world: nor is there any reason it should have been withheld. Every page of it is from the mint where the other Essays were coined, and if it want the completeness of the rest, the fault is pardonable for the merit's sake. The "Notes of Sermons" are full of striking thought and happy imagery; and the "Letters" are as interesting as any published in his life.

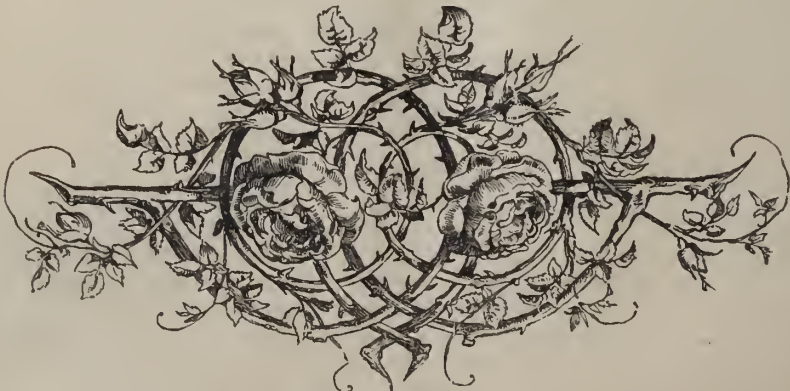
A SMALL book,* on a small, and yet a great and most important theme, puts in striking light a subject which is too generally overlooked, and attention to which is of the last moment to the development of Christian character. Under the following heads Mr. Grosart conducts his argument:—

1. Small sins are as really sinful as larger.
2. Small sins are insidious.
3. Small sins, as being sinful, and as being insidious, do damage.
4. Small sins do damage to what is most precious.
5. Small sins, as thus insidiously doing damage to what is most precious, are to be destroyed.
6. Small sins that are to be thus dealt with are to be carried to the Lord of the vineyard.

There is a good deal to be got over in the author's style and manner, before the reader can get the full benefit of the solid and impressive matter which the book contains. But it is worth while to make an effort to this end. Underneath the husk there is a nutritive kernel; within the quartz there is a precious "nugget." We shall be much pleased to learn that the book is widely circulated, and that it is earnestly pondered by many. If such books were read prayerfully, and with self-application, men would be more cleansed from secret faults, kept back from presumptuous sins, and preserved innocent of the great transgression.

* *An Essay on the Improvement of Time, and other Literary Remains.* By JOHN FOSTER. With a Preface by JOHN SHEPPARD. Edited by J. E. RYLAND, M.A. Post 8vo., pp. xxvi., 364. London: Jackson & Walford.

* *Small Sins.* By the Rev. ALEXANDER BELLOCH GROSART, First United Presbyterian Church, Kinross. Second Edition. London: Nisbet & Co. 1863.

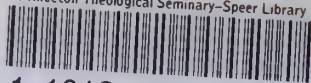


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